

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



RNS.

THE HOLY SYNOD OF THE RUSSIAN CHURCH

*Fall Book
Number*

One of the significant chapters in *Christianity Today* is devoted to a frank appraisal of the Russian religious situation. [Left to right, Archbishop Bartholomey, Metropolitan Gregory (now visiting United States), Metropolitan Yoann; Patriarch Alexei; Metropolitan Nikolai; Archbishop Luka, Archbishop Kornily, Archbishop Photius, and Protopresbyter Nikolai Kolchitsky.]

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SIX GREAT 1947 CONGRESSES FOR CLERGY AND LAY PEOPLE

THE CHURCH IN THE WORLD TODAY

Washington, October 8 and 9

Atlanta, October 10

Chicago, October 12 and 13

Dallas, October 14 and 15

Colorado Springs, October 16 and 17

Los Angeles, October 20 and 21

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The Rev. Douglas Stuart, 441 West 78th St., Los Angeles 3, Cal.

LETTERS

Intercommunion Principles Criticised

TO THE EDITOR: The occasion of my writing is your disappointment concerning the restrictions for the members of your Episcopal and our Old-Catholic (Polish) Churches in participating in Holy Communion, each in the other church [L. C., August 10th]. I understand your utterance. What I cannot

understand is the digression from the conditions about the intercommunion between the Anglican Communion and the Old Catholics, as those are posed by the bishops of our common Churches. One of those rules is exactly the free participation in the distribution of the holy sacraments.

It is, however, a good custom that the candidates for Holy Communion be verified by their parish priest.) There must be very stringent reasons to justify the exception.

Once my very good friend, Bishop Jasinsky [the Rt. Rev. John Z. Jasinsky, Bishop of the Polish National Catholic Church], said to me, "As you belong to an old Church and we are a young one, it is your task to teach us." I should have asked for him to have asked the Church of Utrecht for information in this case. As he is my friend, he will be willing to teach me in this case. If he does that in THE LIVING CHURCH, we may both be content and grateful.

Here is a note about confessionals. In our Dutch Old Catholic church buildings, you would not find a cage, where the priest sits inside and the penitent outside. We have, generally on the epistle-side of the church, a room, wherein a chair, a prayer desk, and a crucifix are placed. The penitent kneels, the priest sits, and so hears the confession.

✠ E. LAGERWEY,

Old Catholic Bishop of Deventer.
Utrecht, Holland.

Caution from Bishop Kreuzer

TO THE EDITOR: From time to time I have received copies of *The Augustinian*, a periodical calling itself "the official organ of the North American American Old Catholic Church." In the May, 1947 number, I am much distressed to find an article asking people to send CARE parcels to Germany and especially to myself. This is mortifying to me, since it would spread the misapprehension that I am in any way connected with this group and that I initiated the appeal. I have urgently asked *The Augustinian* never again to make use of my name. And I beg you to inform the reverend clergy of the Episcopal Church that I have and want nothing to do with this so-called Church or its spurious "bishops."

(Rt. Rev.) ERWIN KREUZER,
Old Catholic Bishop of Bonn.

Bonn, Germany.
July 15, 1947.

Thanks

TO THE EDITOR: Your readers, who have so generously contributed to THE LIVING CHURCH RELIEF FUND on our behalf, will be glad to know that we have completed the down-payment on the island property and may now have possession. We have a group of men and women, many of whom have been recommended to us by the Friends Service Committee of Philadelphia and who have worked in the Friends' camps in various parts of the world, ready and waiting to go down to Nevis and start preparing the sanctuary for the children's reception. While nearly a million adults are doomed to continue on in the hopeless misery of the displaced persons temporary settlements in Europe, we are determined to rescue the children who are stateless, orphaned, and unaccompanied. It is a colossal task, but the whole-hearted generosity of the young people who have rallied around and have offered their services would convince anyone, with even a glimmer of faith, that the work can be done.

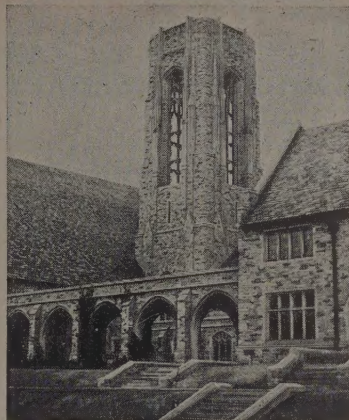
With over a fifth of the \$100,000 objective received and/or promised we must push on faster and more forcefully than before to establish what we trust will be the first of many sanctuaries for the stateless orphans who are ineligible for admittance into the United States. "Feed my lambs" is the command that echos and re-echos night and day. It is a staggering assertion to make, but the Stateless Children's Sanctuary is the only organization with a program under way for the permanent settlement and rehabilitation of the homeless, countryless orphans.

In view of the magnitude of the undertaking, may I ask your readers to say a daily prayer for our intention. We aim at reaching our goal and, by the power of prayer and the union with God through prayer, we can win through, if all our friends will help.

Many thanks for the check in the amount of \$185.23 from your RELIEF FUND.

(Mrs.) VERA STUART-ALEXANDER,
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The Living Church

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*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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The Question Box



Conducted by CANON MARSHALL M. DAY

• We have some close friends who have married after a divorce, not in our view a justifiable one. Should we not follow the example of St. John the Baptist, and tell them that they should break up this second marriage?

The cases are not parallel. Herodias was not divorced from her husband, Philip, and was actually the niece of the Herod with whom she was living. So the immorality of the position was obvious to Jew and pagan alike.

But we are not supposed to act like St. John the Baptist, our model is Jesus Christ, whose methods were not those of denunciation, but of sympathy and understanding. In the modern world we are in the position of the early Christians, trying to witness to a morality rejected by the world around us and obliged by Him to deal with each case on its own merits.

So I cannot give advice how to handle the particular case on the slight information here given. In general: if the parties to both marriages are in other matters practicing Catholics, if the break up of the second union would mean the restoration of the original one, and if your advice was sought by the parties themselves, you would be justified in advising such action. But there is no justification for a person knowing only the external facts of the situation to interfere. If there were children by the second "marriage," new problems rise out of their natural and legal rights.

• There is a deacon coming to our Church in a few weeks to be assistant to the rector. How is he to be addressed?

You should use whatever title the rector directs. On principle one must remember that a deacon is just as truly a clergyman as he ever will be. Letters should be addressed to "The Reverend John Jones." He should be spoken of as "The Reverend Mr. Jones," "The deacon," or "Deacon Jones." He should be addressed in conversation as "Mr. Jones," "Deacon Jones," or if very formally "Your Reverence."

• What is an altar stone?

It is a stone blessed by the bishop to serve as a portable altar, and inserted into the mensa, or table-top, of a wooden altar.

• From 1534 to 1570 the records show that Roman Catholics in England attended the services in the Anglican Church. Was this a voluntary attendance, or was it enforced by civil law?

You might say it was both. England has had laws requiring Church attendance from 1551 to the end of the 19th century, but the penalty was ecclesiastical censure only. In 1558 Elizabeth added a fine of twelve pence for each offence. In 1846 Protestant dissenters, Roman Catholics, and Jews were exempted from the provisions of the law, and the fines abolished for all persons.

• How should the double ring ceremony be performed and how should the rings be blessed, singly or together?

If you are going to bless both rings, it seems to me least awkward to bless each separately, reversing the pronouns for the man's ring. My own practice is to bless only the bride's ring, and to have only this solemnly imposed in the name of the Holy Trinity, since this is the only ring which has legal and liturgical significance. The other ring is placed on the altar at the time of blessing the bride's, but is not blessed, and she places it directly on the man's left ring-finger, saying nothing. This is the usage which the Bishop of Michigan City directed at my own marriage, and has the advantage of putting a mark of his married state on the husband from the time of his marriage, yet without detracting from the central significance of the bridal ring.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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GENERAL

THE MINISTRY

The Underpaid Profession

If financial compensation were the goal, Episcopal Church parents would be better advised to bring up their children to be railroad engineers (\$5,400 a year), New York bus drivers (\$3,600), policemen (\$3,900), or skilled factory workers (\$3,000-3,500), than to be clergymen, whose cash stipend averages slightly over \$3,000 a year after a college and seminary course lasting six or seven years. These data are reported in *Protection Points*, a publication of the Church Pension Fund, for September, 1947.

"Most clergymen are under-compensated," says *Protection Points*. "The reason is clear. Their concern is a spiritual one — to serve the Church. To them the material return is secondary, even incidental."

Nevertheless, the Fund points out, "Reasonable salaries over their ministry lead to reasonable pensions, low salaries to inadequate pensions. The trustees of the Fund are continually struck, as they grant pensions from meeting to meeting, with the low level of so many clergy salaries."

Nine statistical charts with a minimum of comment report the results of the research into clergy salaries promised in the Church Pension Fund's annual report [L. C. September 14th]. From these charts, the average clergyman emerges — that mythical figure of the statisticians who can be found either by counting noses on either side of him (the man in the middle) or by totalling up ages, salaries, etc., and dividing by the whole number of clergymen.

The man in the middle, from the standpoint of age, is about 45 years old and receives a salary just over \$3,500, including housing allowance. If he is married, he is likely to be a little older and receives a little more; unmarried, a little younger and about \$700 less. When the married priest was younger, he received less, and when he grows older his pay will decrease again. By the time he reaches the age of 65, his compensation will have been reduced by about \$500 a year, and he will be receiving little more than a man just out of seminary. (The charts indicate that

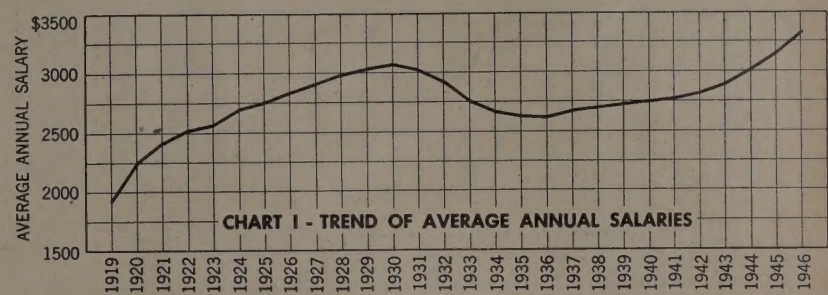


CHART I - TREND OF AVERAGE ANNUAL SALARIES

Last year's all-time high was lower than a policeman's pay.

if he hangs on until the age of 80 and is married, he will receive the comparatively princely salary of \$5,700 a year, but this is just a statistical oddity due to the small size of the 80-year-old group.)

His chances of a high salary (i.e., a salary over \$3,500) are better if he was ordained between the ages of 24 and 27, inclusive, but the average age at ordination runs a little higher. In general, after age 25, the higher the age at ordination, the lower the annual salary.

The average annual clergy salary during 1946 was \$3,450 a year, including allowances. (The cash salary was slightly over \$3,000.) Married clergymen averaged \$800 more than unmarried

clergymen. However, the largest single salary range was under \$3,000, including housing allowance, and the second largest was \$2,000-\$2,500. The man in the middle, from the standpoint of salary, received between \$3,000 and \$3,500. Some 620 clergymen were within this range, a slightly larger group received between \$3,500 and \$4,000, some 400 received salaries between \$4,500 and \$5,000, and salaries ranging from this figure up to \$20,000 and over were received by a small minority of the clergy.

Salary figures in the tables are arrived at by adding to the cash salary the amount paid for rent, or, where a rectory is provided, adding one-sixth of the cash salary. In the few cases where both room

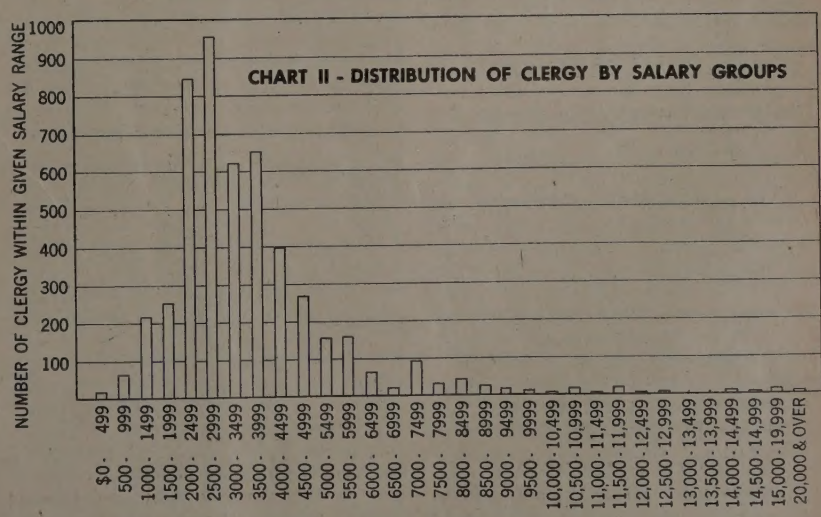
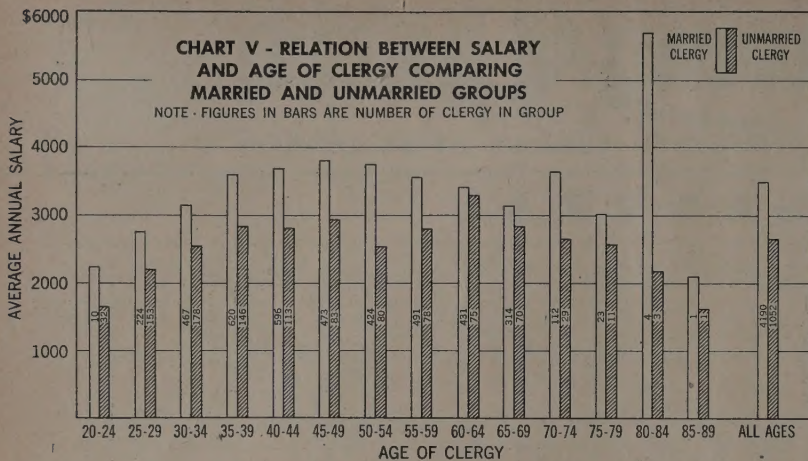


CHART II - DISTRIBUTION OF CLERGY BY SALARY GROUPS

Largest single salary range is less than a skilled factory worker's wages.



From 50 years on, the trend is downhill for the married clergy.

and board are supplied, 40% of the cash salary is added.

Compensation has increased greatly since 1919, when the average salary was under \$2,000. Previous high point was 1930, when salaries averaged about \$3,200. A low point was reached in 1936, when the average salary was about \$2,700. Since then, the increase has been steady, and 1945 and 1946 marked new highs of \$3,300 and \$3,450. However, New York bus drivers and policemen still receive more.

Protection Points comments: "In contrast to those who engage in these occupations, clergymen have invested a considerable sum in preparation for their life-work. They are college-trained and they have had three years of seminary. They are expected to be leaders in their communities, and characteristically are such. Far more important, they are the spearhead of true progress in civilization."

WORLD COUNCIL

Faith and Order to be Absorbed

By PAUL B. ANDERSON

The Continuation Committee of the World Conference on Faith and Order met at Clarens, Switzerland, August 27th to September 1st, 1947. Besides the Rev. Dr. Floyd Tomkins, American secretary, our Church was represented by Paul B. Anderson, as alternate for the Bishop Oldham of Albany. The meeting was given over partly to presentation of papers on worship, with discussion, and partly to organizational matters.

Resolutions of the Committee have devised a way for the integration of Faith and Order into the World Council, while retaining the special objectives and

character of the Conferences at Lausanne and Edinburgh. The continuation committee of Faith and Order will become the World Council's Commission on Faith and Order. Its officers and executive committee will be known as the Faith and Order Department of the World Council. One of its secretaries will be permanently on the staff of the World Council, correlating the studies on Faith and Order with the work of the study department of the Council.

By this process of integration, the present heavily weighted activities of the World Council, exceedingly fruitful in character, will be somewhat balanced by essential efforts at the development of inner attitudes and strivings toward unity in spirit among all the Churches which will become members of the World Council. From the resolutions of the meeting it appears that the Commission will have two important tasks: (1) to study the differences in Faith and Order of the Churches which constitute obstacles to unity, together with possible ways to overcome those difficulties, and (2) "to proclaim the essential oneness of the Church of Christ and the obligation of the Churches to manifest that unity, so that the Churches may not only coöperate together but live together as members of the one Body of Christ."

The papers on worship read at the Committee meeting called forth discussion which revealed that the Churches, especially those of Calvinist origin and the Free Churches, are in a period of liturgical development, based partly on return to long-neglected customs and partly on striving for greater beauty and devotional content in worship. Even in the matter of Church order, important common elements were called to light, such as the fact that there are bishops in the strictly Calvinist Church of Hungary. The Very Rev. Georges Flor-

ovsky presented the liturgy of the Orthodox Church in a manner which broke down some of the barriers to the understanding resulting from language and formal difficulties. The scheme for unity of the Church in Ceylon, explained by Dr. D. T. Niles with extraordinary clarity and charity, demonstrated the living character of the six independent Churches in Ceylon and the essential oneness which exists among them.

It was with good reason that Dr. H. Asmussen of Germany declared in one of the discussions that these strivings within the Churches, both old and new, revealed the dynamic power of God at work, presenting an "eschatological moment" to our generation in which the Churches may rise to unexpected level of unity and more profound expression of the might and will of God.

EPISCOPATE

Presiding Bishop Takes Order for Loring Consecration

The Presiding Bishop has taken order for the consecration of the Rev. Richard T. Loring, Jr., Bishop-elect of the diocese of Springfield and rector of St. David's Church, Roland Park, Baltimore, Md. The consecration will be held on October 18th at 10:30 AM, in St. Paul's Cathedral, Springfield, Ill. [L. C., September 14th]. The Presiding Bishop will be the consecrator, with Bishop White, retired of Springfield, and Bishop Conkling of Chicago as co-consecrators. Others taking part in the ceremony are Bishops Loring of Maine, Burton, SSJE, of Nassau, Powell of Maryland, Mallett of Northern Indiana, Essex of Quincy, Ivins of Milwaukee, and Scarlett of Missouri. The Rev. Frs. Frederick S. Arvedson and Powell M. Dawley will be the attending presbyters.

ORTHODOX

Archbishop Makary Appointed Temporary Exarch in U. S.

The Most Rev. Archbishop Makary of New York has been named temporary exarch of the Aleutian Islands and North America by Patriarch Alexei of Moscow. The Archbishop succeeds Metropolitan Benjamin, exarch since 1933, who has been named Metropolitan of Riga and Latvia. Metropolitan Benjamin is expected to leave New York at the end of September.

The announcement of Archbishop Makary's appointment was made by Metropolitan Gregory of Leningrad and Novgorod, who arrived here in July to begin negotiations with the Orthodox Church in the United States concerning

terms under which the American Church, headed by Metropolitan Theophilus of San Francisco, would agree to go under the spiritual jurisdiction of the Moscow Patriarchate.

It was disclosed at the same time that Archbishop Adam, who was assistant to Metropolitan Benjamin, will continue to act as Assistant Exarch. Archbishop Adam was previously offered an appointment in Bukovina, formerly part of Northern Rumania and now under Soviet control.

According to all reports, Archbishop Makary will serve as exarch only until such time as an agreement is reached between the Moscow Patriarchate and the Council of Bishops of the American Church.

Archbishop Makary, who has been in poor health for several years was undergoing an operation in a New York Hospital at the time his appointment was announced.

Archbishop Makary was born in a small town near Moscow in 1866. He was ordained to the priesthood in 1891, and in 1901 was graduated from the theological academy at Leningrad with high honors. He came to the United States several years later, when he was still known as Fr. Ilinsky, and became an instructor in the Russian Theological Seminary at Tenaflly, N. J. He was later appointed dean of that seminary.

[RNS]

CANADA

Archbishop Kingston Enthroned

The Most Rev. George Frederick Kingston, Primate of All Canada and Archbishop of Nova Scotia, was enthroned in St. John's Cathedral, Saskatoon, Sask., on the evening of September 8th. Nearly all the bishops of the Church of England in Canada were present, and the sermon was preached by the Very Rev. Charles Edward Riley of Toronto.

The climax of the service was the delivery of the primatial cross, made of gold and bearing the arms of the Canadian Church. Dr. Kingston held it as he gave his first primatial blessing, and it was carried before him in the procession.

After the enthronement, the Primate gave the following brief address:

"My beloved brethren, my message to you tonight will be a brief one, though a very sincere one. You can readily understand that the events of this day have been events which have moved me deeply. We believe in Christ's Holy Catholic Church indwelt by the Spirit of the living God, and duly appointed representatives of the Church have met together today.

"We have prayed for guidance on them by the Holy Spirit, and with great humility one takes up this important office in the Church of God. I am deeply moved also

at the thought that I am following in this office of so great a person [the Most Rev. Derwyn Trevor Owen]—Dean Riley has very fittingly referred to him tonight. He carried the torch of the faith of the Church—carried it high and carried it steadily, and I hope, my friends, that you will pray for me that we may in our time carry that same torch steadily—carry it high in these important days, when the world so needs the light of the glory of God.

"Needless to say, I was deeply moved when the primatial cross was put into my hands. The cross is to us in the Church of England, coast to coast, no mere ornament, but a living symbol of our faith in the love of God, in the gift of our Lord Jesus Christ coming as the Babe of Bethlehem to this world, in our Lord's love of humanity, in laying down His life on the cross, in conquering sin and in conquering death, living now this very night, living now in this universe; and we worship Him tonight and bow before His spirit. I shall try to carry that cross worthily. Pray for me that I may do so.

"I ask you also to accept the challenge which has already been given in the service today, that you may all carry with me the cross of life, of sacrifice, and service to the needy in our generation to the glory of God.

"I am deeply moved also as I think of the fact that this message, in one way or another, will go out to all the people of the dominion, from Atlantic to Pacific and Arctic, to boundaries of the United States; and I do in love, as a shepherd in the Church of God, send a message of general greeting to those in the far north, to the Eskimo and the Indian. Great traditions have been established among you in the service of God and we rejoice in the friendship of the faith. We ask all our people to be faithful in these days, and that this dominion may be His dominion from sea to sea.

"I should be very remiss if I did not think of those overseas in the service of Canada, in China, Japan, India; we shall hope a missionary people with greater zeal than in the past extend the kingdom of God throughout the whole world in our generation. I do send a message of most sincere greetings to our people in the Church of England, and I am not unaware that there are other representatives of other branches of the Church; to them

and all they represent I send also a message of good will.

"We in the Church of England are deeply interested in the movement of the times, and ready to coöperate in all great crises. To prevent the follies of evil in our time we must be true to our great traditions in the Holy Catholic Church, and we are ready to coöperate in all crises as the need arises in these days.

"For myself, I am deeply moved by the weighty responsibility which the Church has asked me to undertake in the name of God, the Holy Spirit. I cannot discharge that responsibility through flesh and intellect, and so, of myself, it is only through the power of the Spirit of God that responsibility of this kind can be met; and again I ask you to pray for the Church of God in our day, pray for me, our priests and clergy.

"We are called to worship. There is a good deal of indifference in these days. The call to worship sounds the call to holiness. The Church will not be able to meet the claims of tomorrow unless there is holiness. Holiness is that mark which will unite the Church to our general political, social and economical realm. To our homes, holiness is one of the great needs. We hope through the Anglican spirit to develop that quality of holiness more and more deeply in the coming months and years.

"So, my brethren, I accept this high responsibility in the name of the Church of God, and believe that grace may be given to us all to go forward in the name of the Lord."

RELIGIOUS ORDERS

Brother Sydney, OHC, Leaves for Liberia

Brother Sydney, OHC, a student at the University of the South, Sewanee, Tenn., left Sewanee September 3d to return to the Holy Cross Monastery, West Park, N. Y., for immunization shots for tropical diseases before leaving for the medical mission in Kailahun, Sierra Leone, West Africa.

The Holy Cross Mission center consists of a hospital staffed by Episcopal medical missionaries, a seminary for native clergy, St. Mary's Church, and two elementary schools. Also associated with the mission is a convent of the Sisters of the Holy Name, Malvern Link, England, who conduct a school for native girls. There are six nuns stationed at the center, and some are trained nurses who do much of the medical work. As yet, the mission has no doctor.

Twenty outstations are cared for by native evangelists trained by the monks. The natives do the actual teaching and the Holy Cross Fathers travel long miles through the jungle to visit these outposts and administer the sacrament.

Brother Sydney will be accompanied by the Rev. Ralph Milligan, an associate of the Order.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

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The Fall Round-up of Books

By the Rev. Carroll E. Simcox

Book Editor of THE LIVING CHURCH

PUBLISHERS of books are canny folk. They know more about you than you may suspect. They know that about this time of year (a) you feel like doing some reading again, after a long summer's lay-off; (b) you're spending more of your evenings at home; (c) you're beginning to rally from your post-vacation insolvency and have a few shekels to spend. And so, knowing these data about you, which are very pertinent to their commercial ends, they make this season a time of heavy activity in their press rooms. Consequently the early fall is harvest time in the book business.

In this fall round-up of books I want to do two things: first, to look back over the book events of the past few months that should be of special interest to readers of THE LIVING CHURCH and to remind you of some outstanding books which you might have missed; and second, to pass on to you whatever information about books just now coming out, or soon to come out, that I have been able to coax out of the publishers. Some of these new books will be available by the time you read this. And we shall try to have each of them reviewed in our columns as soon as possible.

THE FUNDAMENTAL BOOKS

We might as well begin with the more fundamental books that have come out during the past year. By this I mean the books which deserve and require pretty concentrated study, but which deal with fundamental matters, and deal with them so authoritatively and so well, that in our opinion they must not be missed.

Elsewhere in this issue appears a lengthy editorial discussion of Arnold Toynbee's *A Study of History*. I shall add nothing here to what is said therein about this greatly important book. If you are historically minded and have not yet read it you had better put it on your reading agenda—near or at the top. If you are not historically minded you might well follow this counsel none the less. Toynbee does not presuppose that you are a learned historian; he presupposes only that you can follow his logical interpretation of history. You need not shy away from the book, despite its erudition.

A book about which it was said at its appearance that it would make a mighty impact upon our thinking about religion and science is Lecomte du Noüy's *Human Destiny* (Longmans, Green, 1947: \$3.50). This prediction was no idle publisher's boast. I am informed that one

great American university is offering this year a special course of study consisting of an exhaustive analysis of M. du Noüy's brilliant and profound philosophy. Our reviewer (Warren M. Smaltz, L. C., May 18, 1947) presents an adequate synopsis of the thesis of the book, and lack of space forbids repetition here. This book is of prime religious importance, essentially for the reason that it is not a "religious" book as such, but rigidly scientific. We all realize that true religion and true science are allies, not enemies; but it's easy to forget it. *Human Destiny* is a scientific commentary upon the truth of our faith that all things are working together for good to them that love God. (Du Noüy calls this *telefinalism*.) To be sure, we Christians have no need to build our stronghold upon science alone. But there is no permissible escape for us from the duty, in a scientific age, of showing—and first of all knowing—the scientific reasons for the faith that is in us. *Human Destiny* is not easy reading for those of us whose intellectual orientation has not been scientific. You may have to read it twice, as I confess I did, before you have "got" it. But it's worth the exertion.

A notable book in the Biblical field is I. G. Matthews' *The Religious Pilgrimage of Israel* (Harpers 1947: \$4.00; reviewed in this issue). For a description and criticism I refer you to my review. If you plan to do some systematic reading in the Old Testament—and you could plan less worthy enterprises—you will find Matthews' book very helpful.

In liturgics an excellent—but necessarily expensive—recent work is Luther D. Reed's *The Lutheran Liturgy* (The Muhlenberg Press, 1947: \$7.50; to be reviewed). Although naturally the author's special concern is with the Lutheran rites, the bulk of his work is taken up with liturgical history and the discussion of liturgical worship in general principles and particular details. Anglican readers will find much of special interest to them.

The books mentioned above are all ambitious works: either lengthy or necessarily technical, or both. We may turn now to several less pretentious books which are none the less valuable in their own respective ways.

IMPORTANT MISCELLANY

The first of these I would mention is the volume edited by Henry Smith Leiper under the title *Christianity Today* (Morehouse-Gorham, 1947: \$5; reviewed by H. B. Vinnege, L. C.,

August 3, 1947). The object of this book is to inform rather than to inspire: each chapter is written by someone competent to discuss the situation of the Christian community in some particular area of our troubled world. Practically every region of the *orbis terrarum* is thus brought under review. As Fr. Vinnege pointed out in his evaluation of the book, one defect, albeit an unavoidable one, is that the Roman Church is not represented in the symposium: that is, by a Roman spokesman. This omission is through Rome's own most grievous fault in not permitting her scribes to join even in non-sectarian collaborations of this kind; and the non-Roman contributors are scrupulously fair wherever they must deal with the Roman communion in any way. I said that the purpose of this book is to instruct and not to inspire; and yet this one reader at least has found it inspiring as only unvarnished truth can ever be. The over-all impression one gets of the Christian situation in the world today from reading it is that though the Church in many areas faces, or is now undergoing, severe temporal trials, God is creating a new spirit within her.

Christianity Today ought to be especially valuable for adult study groups within the Church. Guilds, vestries, etc. would find such study an invaluable experience.

The most important book on the Anglican communion to appear during the past few months, and indeed in a long time, is a work by Dr. Cyril Garbett, Archbishop of York: *The Claims of the Church of England* (distributed in the USA by Morehouse-Gorham, price \$5). This book is reviewed elsewhere in this issue. It is important if for no other reason than the high authority of its author, but unlike some "important" books it is a joy to read.

Mr. C. S. Lewis of Oxford is one of those authors who are in that happy case where all they need to do is to write a book and a sizable section of the book-reading public forms a line to the right at the bookstore. And he continues, book after book, to vindicate our faith. His most recent offering (prior to *Miracles*, to be discussed below) is *The Abolition of Man* (Macmillans, 1947: \$1.25). For an appreciative review by one who has for many years devoted much hard thinking to the subject of the book, see B. I. Bell in THE LIVING CHURCH, June 1, 1947. The subject is education: more specifically what is, or ought to be, the chief end and goal of

Christian education. I shall not praise the book here: I say only that Mr. Lewis is up to par in it, and I imagine that most of our readers will consider that commendation enough. But don't by-pass this book if you don't happen to be an educator. The crisis in education today is far, far too gravely important to justify "leaving it to the experts." And it is high time that Christian people in general wake up to their Christian responsibilities toward this crisis.

Speaking of C. S. Lewis puts me in mind of Prof. Chad Walsh of Beloit college, a very intelligent interpreter and warm admirer of Lewis. Walsh's little book, *Stop Looking and Listen* (Harpers, 1947: \$1.25), is distinctly one of the better books of its type of the past year. Although it is not presented as a spiritual autobiography, that is the general nature and tenor. Dr. Walsh's discovery of the faith might be called an "intellectual conversion" but it is manifestly much more than this phrase implies. Although he grounds his credo upon a high intellectual level there is nothing sophisticated or brahministic about either his conception of Christianity or his presentation thereof. His little book is the testimony of a first-rate mind that has found the profound simplicities of the Catholic faith. No literate reader will have any difficulty with it.

Most of us have a special interest in the religious experience of contemporaries or at least of people of our own age. Donald Attwater's *Modern Christian Revolutionaries* (Devin-Adair, 1947: \$4) is a valuable and—for the most part—highly readable study of five great modern Christians: Soeren Kierkegaard, G. K. Chesterton, Eric Gill, Nicolas Berdyaev, and a little known but authentic saint, Fr. Andrews, an Anglican priest who was an heroic champion of the people of India and their rights. Chad Walsh's review (L. C., June 29, 1947) will give you a critical analysis of the book. Attwater, incidentally, is the editor of the work and contributes only one of the five biographical essays. There are four other participants in the symposium.

BOOKS TO COME

Now to turn to what will be coming from the presses this fall. Some of the books mentioned below will be on sale by the time this appears in print. But at the moment I am writing this they are, unless otherwise indicated, still coming events.

The first of these I would mention, because I have already read it in galley proof, is Bernard Iddings Bell's *A Man Can Live* (Harpers; now available). A full review by Miss Frances Perkins will be presented in a later issue. Here I may say that it bears all the characteristic marks of Dr. Bell's writing: lucidity and charm of style, his rare gift of making

deep matters simple without false simplification, his grasp of fundamentals, his prophetic insight to the world's needs, and his indomitable faith in the Christian faith and fellowship as the world's cure. Somehow I find this book more encouraging than some of its predecessor's from Dr. Bell's pen; yet there is no trace of compromise or accommodation. This will be a splendid book to put in the hands of the thoughtful, perplexed God-seeker who hungers and thirsts spiritually and knows not where to go.

C. S. Lewis' long expected book, *Miracles*, went on sale just a week ago (Macmillans, \$2.50). I have almost finished reading it and a full review will be presented very soon. All I shall say about it now is that you will not be disappointed. It differs from Lewis' earlier books in one important respect: it is considerably more systematic and considerably less informal and casual in its manner. I do not offer this as an adverse criticism: the subject itself necessitates this change in treatment and tone. But you must be prepared for real concentration as you read this newest work of our most effective living apologist.

Other fall offerings of Macmillans are

the following: Hermann Hagedorn, *Prophet in the Wilderness*: the story of Albert Schweitzer (probable price \$3); Oscar Hardman, *The Christian Doctrine of Grace* (probable price \$2); D. R. Davies, *The Sin of Our Age* (probable price \$2); M. D. Knowles, *The Religious Orders in England* (probable price \$6); and a translation of Alfred Loisy's *The Birth of the Christian Religion* (probable price \$4.50).

Among the attractive things Scribners has on tap are: Paul Roubiczek, *The Misinterpretation of Man* (probable price \$2.75); B. S. Easton, *The Pastoral Epistles* (probably \$3); Jacques Maritain, *The Person and the Common Good* (probably \$1.50); E. F. Scott, *Paul's Epistle to the Romans* (probably \$2); Henry Sloane Coffin, *The Self-Disclosure of God in History* (probably \$2.50); and A. E. Bailey, *Christ and His Gospel in Recent Art* (probably \$2).

The University of Chicago Press will offer two books this fall that will have a special religious interest: Henri Frankfort, *Kingship and the Gods* (\$5), and a symposium, edited by H. R. Wiloughby, *The Study of the Bible Today and Tomorrow* (\$6).

REPENTANCE

O LORD, forgive, show us Thy gracious ways!

The towering years lie shattered at our feet,
The dreams we made are with the yesterdays,
Entombed in silent ages of defeat.

We need Thy healing; stay, O David's son,

For we are blind as he that called Thy name
On that far Syrian road. Now bid us come!

We cast away the garment of our shame.

O let us see the swift and flaming light

Of Thy great glory — sight majestic, knell
Of Satan's forces marshalled through the night;
Full condemnation of the hounds of hell.

In serried ranks of fast-avenging might

Let all Thy glittering hosts hurl back the night!

CHRISTINA CRANE.

Some Thoughts on Toynbee

READERS of THE LIVING CHURCH might easily get the impression from reading our special book issues that in our opinion everybody ought to read as many religious books as possible. Of course we believe that *wide* reading is a good thing in itself. Such reading "maketh a full man": Lord Bacon himself hath said it. But Dean Inge, that audacious mortal who dares to propose emendations of what the sages of the past have decreed, reminds us that a full man can suffer horribly from indigestion.

Is there some antidote to literary indigestion, and if so what is it? Commonsense suggests that the way to counteract too much wide reading is to do some deep reading. C. S. Lewis proposes, in his preface to a recent translation of St. Athanasius' *De Incarnatione*, that we make it a rule to read one religious classic for every new book on religion that we read. That is an excellent way of getting the more substantial and sustaining stuff into our literary diet. To this rule it would be well to add another: that now and then we spend the time on a single book that we should normally spend on half a dozen books.

This is assuming, of course, that the book we choose for such special concentration is worthy of our time and toil. The mere fact that a book is long or difficult is assuredly no proof that it's worth it. ("It's just wonderful," say the Sunday School children in *Green Pastures*: "We can't understand a word he says!") On that score we shall want to assure ourselves before we wade in. And there are several ways of doing that which we need not mention.

Such a book is the one-volume abridgement, made by D. C. Somervell, of Arnold Toynbee's *A Study of History*. It is published by the Oxford University Press, at a cost of \$5. You will probably want your own copy. For if you can get the whole argument the first time through, and have no need ever to return, you're a mental monster. Above all, don't try skimming Toynbee. You might as well skim Webster's Unabridged.

It isn't that Toynbee writes badly or verbosely. He doesn't. He is a master of a good historical style. And it is the compactness of this volume rather than the opposite vice that makes it rugged going; it is, after all, an abridgement of six volumes. The thing is that Toynbee covers the whole range of history, and covers it sufficiently thoroughly to bring into his picture every detail that is significant for this purpose. The consequence is inevitably a work of bewildering variety and comprehensiveness and sheer massive erudition. The man is apparently as at home in the ancient Indic and Sinic histories as he is in the Hellenic or Anglo-Saxon.

Toynbee's purpose is not to write history but

rather to present a philosophy of history. His concern is not with what has happened, as such, but rather with why it has happened (though he expresses this concern implicitly rather than explicitly). His is a Christian philosophy of history, and that is why this space in THE LIVING CHURCH is being given to some consideration of it.

He writes as an historian, not as a theologian. He is not a paid advocate of Christianity or a special pleader. He doesn't turn history inside out to *prove* Christianity true: he turns history inside out and *finds* Christianity true.

And precisely there lies the vast value of his work, not only as Christian apologetics but as a chart and compass to those who have the destiny of nations in their hands if they will be wise and take heed. If Mr. Toynbee had undertaken to prove Christianity from history he would have produced only propaganda. There are two ways of working out a philosophy of history: only two. And one is right, the other is wrong. The wrong way is the more popular way: indeed the conventional way, and many there be that find it. It consists of making up your mind, *a priori*, as to what you expect to find in history, and what you expect to prove; then going ahead and finding and proving the same. Gibbon did this. He hated Christianity and he set out to prove that Christianity is a fake, a fraud, and an unfortunate accident of history. Consequently he wrote very bad history, and no one except historical ignoramuses and anti-Christian fanatics takes him seriously as an historian. The Communists read and write history after the same fashion. They know in advance what they are going to find in both the main stream and the backwaters of history: economic determinism. And when they find some history that doesn't conform, they have it on the word of their secret idol and public enemy number one, the late Henry Ford Sr.: "History is a l'ar!" We all remember what Hitler's "scholars" did with history: the same thing, with the desired differences. Then there is the somewhat less flagrant case of Mr. Hilaire Belloc and his glorification of the medieval "Unity of Christendom," in the service of which idol some facts go on the rack. Not a few democrats fall into the same snare. Anybody who reads, or writes, history with a view to proving that *vox populi vox Dei est* is thereby disqualified as an historian or even as a philosopher of history. It matters not at all that the thing he is trying to prove is a noble thing, —assuming to avoid a side issue that it is. He is as blind a guide and as tendentious a propagandist, in the bad sense, as are the *illuminati* of pyramidology and Anglo-Israel.

The wrong way, then, of working out a philosophy

of history is this *a priori* way of deciding in advance what you are going to find, then finding it come-hell-or-high-water.

Mr. Toynbee follows the narrow way, the more excellent way, the right way. If he comes out of history with a dogma it is not because he goes in with that dogma. His reasoning is *a posteriori*, not *a priori*. Maybe his conclusions about what makes the clock of history tick as it does are wrong; but if anybody is to prove them wrong he will have to do so following this narrow and right way: by letting the facts speak as they will rather than making them speak as he wants.

IT would be impossible to present or even mention all of Toynbee's major theses here. But we might take a passing glance at a few of the distinctively Christian elements of his philosophy. Some of these elements must appear to many people today as downright paradoxes, since so rarely are we taught by our pedagogical pastors and masters that there are some reasons for suspecting the existence of a righteous and omnipotent God who, in Daniel's nearly forgotten words, "ruleth in the kingdom of men, and setteth up over it whomsoever he will."

Let us begin with Toynbee's concept of "The Virtues of Adversity" (chapter 6). He shows his reasons for rejecting the popular theory that "civilizations emerge when environments offer unusually easy conditions of life"—the prevailing modern secularist theory, according to which civilization advances as bathtubs-per-thousand are multiplied. Toynbee's answer, or rather history's answer according to Toynbee, is that the way of civilization is the Way of the Cross. He quotes a remarkable comment by Gerald Heard on the evolutionary process on the lower levels of life, to the effect that "life evolves . . . by being exposed, not by being protected . . ." And Toynbee drives the point home with testimony not simply from human history but from such phenomena as "the triumph of the fumbling amphibians in their competition with the deft and decisive fishes." Not the least of the merits of his study in his inclusion of all biological life within his purview. What is true for crabs is also true for man. This chapter on "The Virtues of Adversity" is a vivid commentary upon the word of St. Paul that "the whole creation groaneth and travaileth together."

Then, Mr. Toynbee comes to grips with the illusion that man can "build" the Kingdom of God on earth, that salvation is essentially the end product of human intelligence, planning, scientific skills, and all the tricks and stratagems of purely human enterprise. The "success" that man achieves during times of great material progress and expansion, such as the Renaissance or the modern industrial era, may be an illusion but too few there be who recognize it as such. It is cruelly persuasive, and it is, of course, fundamentally irreligious and anti-religious. In his chapter

on the "Faliure of Self-Determination" and *passim* Toynbee demonstrates (he doesn't argue, he shows) the truth of Dr. Inge's aphorism; "Nothing fails like success." Now it is true that the logical establishment of this law of life does not constitute in itself a proof of Christianity or of a theistic view of history. It is rather a *preparatio Evangelii*. The point is that men are not going to feel a motivating need for a Saviour or for the aid of a Power not of themselves unless and until they come to see the pitiful bankruptcy of "self-determination" as a law of life, until they see in that flattering but murderous illusion the very law of death.

Our papalist brethren, by the way, will not like Toynbee's citation of the Holy See as an illustration of "the intoxication of victory" on the part of a human institution that has flourished by the arm of the flesh rather than by the armory of God. But his interpretation of the papacy is not negative or polemical. He is too good an historian to ignore or minimize the good works of an institution which, though built upon a false principle, was none the less most valiantly and vigorously on the side of the angels in an age when the earth was unusually full of darkness and cruel habitations.

WE must pass from the consideration of Toynbee's premise that a righteous God, not self-righteous man, controls human history. In summary one might say that his interpretation of history as a whole is an assertion that the divine laws which God has proclaimed through His prophets are ever in operation and effect, and that on the showing of all human experience to date we have no reason to believe that any of them has been repealed or even allowed to fall into desuetude. What a man or an empire sows, that also shall the man or the empire reap.

We wish there were space to do some sort of justice to Toynbee's views on the Person of Christ and the Incarnation as a clue to human history. We can only mention what seem to us to be the most significant and instructive.

He deals at length with the basic *motifs* in the life of Incarnate God: Withdrawal-and-Return, Transfiguration, the promise of the *parousia*, and others. As he sees them, these are not isolated and unique elements, the meaning of which is confined to Christology. Rather they are clues to the mysterious meanings of life in God's world. As seen in Christ they are types and tokens—in the life of the one perfect and catholic Man—of the unalterable conditions of all life, whether of men or nations or institutions. Let us repeat this for emphasis: Toynbee sees in the mysteries of the Person of Christ not simply the *peculia propria* of the Christian faith but clues to the meaning of life and a revelation of the laws of life. Where will you find a more succinct statement of the nature of the central mystery of our faith than this?

"In the Person of Christ Jesus—Very God yet also Very Man—the divine society and the mundane society have a common member who in This World is born into the ranks of the proletariat and dies the death of a malefactor, while in the Other World He is the King of God's Kingdom—a King who is God Himself." Yes, he is bold to speak of Heaven and earth as two worlds, not one; of two societies, the divine and the mundane, not one. This is not in vogue. (It is strange that our One-Worlders have not yet got around to accusing Christianity of isolationism, because it speaks of two world's! Maybe this will give them the idea.) But it is the only presupposition about God-and-man that makes sense to Mr. Toynbee, or of course to any Christian. In Christ the two worlds meet: but they are still two worlds. Heaven is not earth, and if ever Heaven comes upon earth it will be God's doing, not man's. Toynbee's volume provides all the grisly evidence one could want, and more, of what happens when men take it upon themselves to do God's work for Him.

One other aspect of Toynbee's Christology calls at least for passing mention. The Christian Church in her official confessions states the union of the divine and the human natures in the God-Man in the language of Greek philosophy. Toynbee does not condemn this policy, nor is he by any means the first to remind us that "this metaphysical line of approach is perhaps not the only one open to us." But there is something peculiarly persuasive and stimulating about his comment on the point, and it might be a most appropriate statement with which to close this paper:

"We may find an alternative starting-point" (i.e. to the metaphysical and philosophical approach) "in the postulate that the divine nature, in so far as it is accessible to us, must have something in common with our own; and, if we look for one particular spiritual faculty which we are conscious of possessing and which we also can attribute with absolute confidence to God—because God would be spiritually inferior to man (*quod est absurdum*) if this faculty were not in Him but were nevertheless in us—then the faculty which we shall think of first as being common to man and God will be one which the philosophers wish to mortify; and that is the faculty of Love."

Rank *Narcissus*

ANGLO-CATHOLICISM, which made a dignified debut in Hollywood in the excellent semi-documentary film *Boomerang* last year, has now been discovered by the British film industry as well. But in *Black Narcissus* the English producer, J. Arthur Rank, has presented so distorted and unrealistic a picture of what purports to be life in an Anglican Sisterhood that it can only be condemned as a parody of the religious life, exhibiting exceptionally bad taste.

Black Narcissus is the story of five neurotic and frustrated women who are sent to a remote corner

of Technicolor India to establish a convent in a colorful Himalayan palace. With an eye to the probable disapproval of the Roman Catholic Church, the narrator at the beginning of the picture takes pains to point out that these are "Protestant nuns of the Anglican Church," but this has not been sufficient to prevent the picture from being condemned in this country by the ever-alert Legion of Decency on the grounds that it tends to characterize the religious life (Roman or Anglican) as "an escape for the abnormal, the neurotic, and the frustrated." Certainly any religious order set up on the unstable foundations revealed in *Black Narcissus* would deserve the abject failure that is the fate of the one in this picture, after two hours of feculent Freudian frustration.

Said the *New York Times*: "*Black Narcissus* is a coldly intellectual morality drama tinged with a cynicism which has the effect of casting, as it were, a gratuitous reflection upon those who, regardless of sect, have forsaken worldly pleasures out of sheer religious devotion. This is so because the two dominant characters are basically frustrated women who seek solace in religion after unhappy romances." The cynicism is well demonstrated by the fact that this review, enlarged to billboard size, is posted at the entrance to the Broadway theater showing the film, apparently on the theory that every knock is a boost.

The British are reported to have placed prohibitive restrictions upon the importation of Hollywood films. We are not in favor of similarly restricting British films, but we do hope that good taste and respect for religion will temper any further importations dealing with such subjects.

To The Parish Clergy

READERS of THE LIVING CHURCH notice that from time to time we present a special advertisement of the parishes on or near college campuses throughout the land. We appeal to the clergy to make active use of this guide at this particular time and to inform the campus clergy of the young people who will be coming to school this fall and entering into their pastoral charge. Church workers on the campus tell us that students are far and away the most elusive of all sheep. They can lead the pastor an absolutely hopeless chase; and very many of them will, unless he has the cooperation of the clergy back home.

What can you do? This:

Find out what young people of your parish are going away to school this year. Then write the priest who will have charge of them on campus. Tell him something about each individual: does he sing, serve, etc.; and if the young man or lady is a problem child tell him so (in confidence, of course).

Very frequently this line from the rector back home is all the student pastor needs to make that all-important initial contact.

This week is the opportune season. Do it now.

Discussing Religious Books

By Wilbur G. Katz, S.J.D.

Dean of the Law School, University of Chicago

EXPERIENCE with two groups in the diocese of Chicago during 1946-47 indicates that it is possible to enlist laymen in programs of reading and discussion of books on religion. Over eighty joined these groups and a large majority followed through faithfully. The advantage of such methods of adult education over courses of lectures lies in the more active participation by members of the groups. Ideas are most likely to be made one's own if one actively questions them, takes them apart, compares and contrasts them with other ideas, and considers examples of their practical application.

This critical examination of ideas is the process and the goal of liberal education. It is the method used in scores of groups organized in recent years through the University of Chicago for the study and discussion of great books of the western tradition. This autumn the enrolment in such groups in various parts of the country will exceed twenty thousand.

FORMAL TRAINING UNNECESSARY

Experience with these groups has shown that they are successful with very varied membership and that formal academic training is by no means necessary. The one thing which is necessary is a willingness to give one's mind a chance, a willingness to make mistakes and to accept incomplete understanding. This point may need emphasis since the first reaction of some individuals may be one of fear—an unwillingness to read a serious book for fear one won't understand it or unwillingness to discuss it for fear of showing one's lack of understanding. One of the Chicago groups discussed the point in connection with their reading of Pascal, who shows that all of us are suspended precariously between complete ignorance and perfect understanding, and that without the humility which comes with faith most of us either pridefully pretend to more learning than we have or despairingly give up the effort to read and understand. These tendencies have to be checked if our religion is to be a matter of mind as well as will and emotion.

Once a group is willing to make the plunge, they discover that the experience is not nearly so chilling as was anticipated—that everyone, including the leaders, from time to time misreads passages in the books and forgets important points and gets confused in discussion, and that no one need worry about these human limitations.

The books used in the Chicago groups were *The Pilgrim's Regress*, an allegory by C. S. Lewis; the *Pensées* of Pascal; *Beyond Agnosticism* by Bernard Iddings Bell; and G. K. Chesterton's *Orthodoxy*. Books chosen for such discussion should contain a well worked out argument or theme which is not too simple. Collections of unconnected addresses and devotional books are not usually appropriate for this purpose. The *Confessions* of St. Augustine and the Book of Job are other examples of good discussion material. Books should probably be avoided in which the author constantly refers to the views of other authors. Such references are likely to suggest to the reader that he must have read the books referred to in order to understand the book in hand.

A discussion should cover no more of an assignment than can adequately be prepared by the entire group. Preparation should usually include one rapid reading and a second reading more carefully done, with marginal notes made of key points and questions and difficulties.

The most effective discussion is that in which the leaders' part is that of asking questions—questions about the text and questions about the answers offered by members of the group. The leaders should resist the temptation to give answers even though important questions may be left open for a large part of the sessions and many of them may never be answered. In practice such discussion is much more easily and effectively conducted by two leaders than by one. Protracted misunderstandings, lags in the discussion, and dead-end bypaths may be avoided by timely intervention of the co-leader.

MINIMUM ENROLMENT

The size of the groups and the physical arrangements are matters of importance. Enrolment of thirty is perhaps the minimum in order that the inevitable absences may never reduce below twenty the number participating. It is important also that the seating arrangement should permit members to see each other and to consult their texts conveniently. A hollow square of tables with chairs

on the outside is the best arrangement for these purposes.

In the Chicago groups meetings were held every two weeks and two meetings were devoted to each book, with 100 to 150 pages assigned for each meeting. The first of the two discussions on a book sometimes suffered from this ignoring of the unity of the book and it would probably be better to deal with the book in a single session, omitting portions or scheduling the meetings less frequently.

A general plan for each discussion should be worked out by the leaders in advance, particularly the three or four most important topics and perhaps the way in which discussion might pass from one topic to the next. The plan should not be rigidly adhered to, however, since often the best discussions develop around points which the leaders had not intended to bring up. The leaders must be willing to modify or abandon their plan in accordance with the active interest of the group.

This implies that the principal qualifications for the leaders are familiarity with the book and flexibility in asking questions. They must be ready with types of questions which help members of the group to clarify and express their ideas. One visitor at the group meeting at St. Paul's, Kenwood, commented that this discussion method was excellent but questioned whether it could be used by any but professional teachers. The experience of the great books classes has proved that it can. Community groups have been successfully led by librarians and others who have had only the briefest training, principally through participation as members of such groups. It is reported that among the great books groups "oddly enough, some of the most flourishing groups are those in which the leaders are the least scholarly. One of the most successful great books discussion leaders had to leave school before he finished the sixth grade."

If sufficient interest develops, a group will be organized in Chicago for the autumn of 1947 for people who wish to sample the book discussion method with a view to their possible service as leaders of a group in their parish or in a number of neighboring parishes. Furthermore, it may be possible to arrange for members of this group to attend the series of training classes for leaders in the great book seminars. *A Manual for Discussion Leaders* by Mortimer J. Adler is available at \$2 through the University of Chicago Bookstore, 5802 Ellis Avenue, Chicago 37.

ACU CYCLE OF PRAYER

September

21. Brothers of St. Paul, Boston
22. St. Barnabas' Brotherhood, Gibsonia, Pa.
23. Society of the Catholic Commonwealth, Cambridge, Mass.
24. Brothers of St. Joseph, Brooklyn, N. Y.

A Catholic Approach to Reunion

II. Differences of Administration

By Presbyter Peregrinus

ONE of the mistakes in efforts towards Church union has been the making of easy but inaccurate equations. When we have not said so in so many words, we have implied that *similar* things are *equal*. For instance:

Confirmation equals confession of Christ.

Presbytery equals diocese.

Kirk session equals vestry and wardens.

Licentiate equals deacon.

Minister equals priest (second order of our ministry).

Moderator, or mission superintendent, or synod executive equals bishop.

All these things are good things and bear some resemblance to each other, but they are certainly not identical. To treat them as such causes misunderstandings and recriminations. It is like saying dog equals cat because both have four legs, king equals president, Republican equals Conservative, Mason equals Knight of Columbus, or man equals woman.

NO IDENTITY

As soon as you examine each couplet you find that there is no identity. In each case you have two perfectly good things. Confirmation, the laying on of the bishop's hands with prayer for the increase of the gifts of the Spirit, is a Scriptural ordinance and real means of grace. It forms, as it were, the ordination of the candidate to his special priesthood in the order of the laity. Confession of Christ before the congregation is also a very good thing, all the more needed today because of the easy-going attitude to religion on the part of many baptized persons. It helps to make clear that not only is the intellectual acceptance of certain doctrinal propositions of the faith needed, but also a personal faith and trust in God our Saviour, and an open declaration of loyalty and obedience to Him. Since the last revision of the American Prayer Book this has been added to the Confirmation promises. This is good, for we need both Confirmation and also Confession of Christ in an explicit form. These acts are not identical but complementary the one to the other.

Minister, for instance Presbyterian minister, equals priest is another case of false identification. From his own point of view the Presbyterian minister is more than the priest. He possesses the only and therefore highest ministry in

his Church. The priest is only in the second order of the ancient threefold ministry. Yet from another point of view he is less, for the Presbyterian minister can never act apart from the courts of the Church. He shares his ministry with the kirk session in the parish, and with the presbytery in wider connections. The priest in the Episcopal Church can announce an extra Communion service, or have one unannounced. His people think it quite proper for him to decide such matters. He may consult the vestry or wardens, but in the end he decides whether to have the extra service. The Presbyterian minister before he has an extra communion should call his session together, and they, with him in the chair, will decide the matter. The minister and elders have the charge between them as a body. The Presbyterian Church has restored the old ideal which you find in the Epistles of St. Clement and of St. Ignatius. For the Eucharist the whole church and assembly of God should be present in all its orders; celebrant, elders, deacons and faithful laity. The Episcopal Church because of ordination through the bishop in continuity from the primitive Church, believes that in the priest you have the bishop's representative, and that the bishop sums up in his ministry all the fulness of the Christian priesthood. Although all the orders are not present in the flesh, at Holy Communion, they are morally and spiritually present when the priest stands at the Holy Table. The sense of communion and fellowship which comes to a congregation of Presbyterians through the gathering of the Church in all its fulness for the great quarterly Communion, is made available in another way to the little group of pious Anglicans who gather for an early Communion. Because of his episcopal ordination their priest-celebrant links them with the great world-wide Church, and (through the continuity of the episcopate) with the Church of all ages.

Here you have a difference between the Episcopal and Presbyterian ministries. The Episcopal Church would be the better for the great quarterly communions in addition to her weekly or daily Eucharists. Once a year at the bishop's visitation a real effort might be made to gather all the communicants, church officers, together with the parish priest and other neighboring clergy for a great Communion at which the bishop would celebrate. The Presbyterians in turn could do with the more frequent

and smaller gatherings for Communion such as the Episcopal Church provides

CHURCH COURTS

To understand the Presbyterian ministry, one must realize the vitality of her Church courts. To compare a kirk session with vestry and wardens shows a poor appreciation of the great value of the session. It is true that in some parishes, especially in the South, our vestries have been influenced by the arrangements among the dominant Protestant bodies around. In such places the vestry may become a group interested chiefly in spiritual matters. The real work of a vestry, however, is the upkeep of the fabric and the raising of money. While a wise parish priest often consults the vestry on spiritual matters, and matters connected with the worship of the Church and pastoral care, the vestrymen and he both recognize that in these matters they only advise, but that decisions rest with him. The kirk session, is a very different body. The elders are elected by the people not as temporary officers, but rather because they are believed to have a life call to the work of ruling elders. Their chief function, under the moderatorship of the minister, is to administer the discipline of the congregation. The minister will present to them the names of those who are candidates for communicant membership, and the session will decide on their suitability. The session has charge of the parish books, and adds or removes names from the roll. The session passes upon the suitability of young men of the congregation offering themselves for the work of the ministry. Each elder has a district or a list of communicants for whom he is responsible. He makes pastoral calls upon them and invites them to the quarterly preparation services for communion. He delivers to them their communion tokens which admit them to that holy ordinance, and act as a means of checking up on those who attend. At the Communion the elders leave their seats in the congregation, and walk slowly and solemnly to places near to the Holy Table where they stand while the minister consecrates the holy gifts, after which they distribute the same to the people. A communicant guilty of open sin is excommunicated by the session, and on repentance restored.

There are other officers to look after the fabric and help raise funds. It would be a mistake to try to assimilate

(Continued on page 16.)

By Vincent C. Franks

By David K. Montgomery

By Frank Damrosch

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"These sermons, preached in the course of a parochial ministry, have real distinction. They are remarkable for the choice of texts and for the method of treatment. Preachers can profit by noting his technique in sermonizing."—*E. Clowes Chorley*. Price, \$2.00

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By Norman Pittenger

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"This book is a masterly presentation of the traditional conception of the Catholic Church. The book is clearly and simply written."—*Anglican Theological Review*. Price, \$2.50

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"This book is written by an Episcopalian primarily for Episcopalians but its value transcends any one denomination. The fundamentals discussed in this book will be helpful to any Christian Church."—*The Southern Presbyterian Journal*. Price, \$2.25

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By William James Hughes

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Just Received

The Claims of the Church of England

By Cyril Garbett, Archbishop of York

This is an account in broad outline of the nature, the work and the claims of the Church of England as they appear today to one who has been a member since his baptism over seventy years ago, and has served it as one of its ministers for nearly fifty years. There are 13 chapters and 304 pages. Some of the topics: The Church and State; The Church and People; Expansion of the Church of England; Reunion of Christendom; Yesterday and Today; Tomorrow. Price, \$5.00

The Apostolic Ministry

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(Back in Stock)

Bernard Iddings Bell says: "It is no exaggeration to say that [this volume] demands, and will receive, most careful study by every person seriously interested in such development as will insure not only the unity of contemporary Christians with one another but also their unity with the Church of the ages." Price, \$10.00

By Floyd Van Keuren

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"This book is full of common sense. It is replete with experiences which illustrate the author's points. The viewpoint is thoroughly Christian, and delicate problems are handled chastely and reverently."—*The Review and Expositor*. Price, \$1.50

By Sidney Dark

RELIGION IN THE ENGLAND OF TOMORROW

One of Mr. Dark's main contentions is that Protestantism is alien to the spirit of the English people, that it was thrust upon them, and that in so far as they ceased to be Catholic the bulk of the English people became and have remained irreligious. Price, \$3.00

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A LIGHT FALL LIST FROM SHEED & WARD

Caryll Houselander's first novel, THE DRY WOOD (\$3.00), is, we think, something of an event. On a light framework of plot she hangs superb characterization, delicious humor, and a lesson in the value of innocent suffering you will not soon forget. We have two other outstanding novels on our fall list. **THE WOMAN WHO WAS POOR (\$3.00)**, by that savage old genius **Léon Bloy**, and **VIPERS' TANGLE (\$3.00)**, by **François Mauriac**, each in its first American edition. Both could be called masterpieces without straining the word.

Georges Bernanos is not the first writer to fall under the spell of St. Joan nor the least interesting. He uses her life to illustrate the thesis of his book **SANCTITY WILL OUT (\$1.50)**, and certainly it would be hard to find a better example of the impossibility of keeping a good saint down. **This War Is The Passion** seemed a good title for **Caryll Houselander's** first book when it was written, but as much of it seemed as excellent for spiritual reading in peace as in war, we have persuaded her to re-write it, taking the war out, and have given the revised peacetime edition the new title **THE COMFORTING OF CHRIST (\$2.50)**.

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our vestry to a kirk session. We could do with a band of devout laymen who would help the rector in the pastoral work, especially in great city parishes with hundreds of families. Our young communicants would not fall away so easily if once a quarter a layman called on each and invited him to a preparation service the following Friday, after which the rector could be available to hear confessions and give advice. We ought to use our laymen for other purposes than keeping up the material side of the Church. Both Methodists and Presbyterians could teach us something along this line. Vestries and wardens are good and necessary. Elders and kirk sessions are good and necessary. We need both. Don't let us end up by having neither.

The presbytery is a valuable and interesting feature of Presbyterianism. The diocese is likewise a valuable and interesting feature of Episcopalianism. But they are not identical. In actual fact the diocese is much more like the Presbyterian synod. In Scotland the synod areas, each containing several presbyteries, were originally almost identical with the old diocesan areas. Even today they bear a relationship to the old dioceses of Scotland. The presbytery is a smaller and more intimate division. The presbytery is the court of the Church above the session. To it belong all the ministers of the presbytery area, together with representative elders from each session. In many ways the presbytery is like the old archdeaconry (which might better have been called an archpresbytery.) In an ancient archdeaconry the parish priests and church wardens were called together for an annual visitation at a central church. The archdeacon presided. Through articles of visitation he inquired of the priests as to the material condition of the parishes, and the way in which the wardens were doing their duties.

THE EPISCOPATE

It would be a mistake to put a bishop into a presbytery. It would cease to be a presbytery. The moderator is the proper person to take the chair. He is a presbyter, and so of the same order as his colleagues. He also is elected by them and holds office for a period only. If there should ever be bishops in the Presbyterian Church, it would probably have to be at the synod level, and even then it is doubtful whether a single bishop would be tolerated. It is prelacy, or the rule of an individual, against which Presbyterianism protests. There is still a fear of the autocratic feudal bishop who, once in, cannot be displaced. A small College of Bishops acting as an auxiliary court of the Church in connection with each synod area would probably be less objectionable, and even welcome. They would provide that general ministry needed to supplement the pa-

rochial ministry, and give the pastors a pastor while leaving administration to the Church courts. Our smaller dioceses may not need the system of presbyteries. Each is little larger than a presbytery. Big dioceses, however, would benefit by being divided into presbyteries. A hundred or more priests and lay delegates in convention is so large a body that only a few can make their voices heard. A dozen to two dozen priests and representative laymen could do useful work if given real authority over an area, and responsibility for the life and work of the Church in that area. Small dioceses have the disadvantage of making it hard for a bishop to place the priests to the best advantage. A man needs a move, and the bishop has so little choice in finding him a new charge. A large diocese with a group of bishops to serve it, would provide a wider area for transfers. If the actual work of administration could be shifted more and more to the Church courts, as in Presbyterianism, we might get our bishops free to be spiritual persons chiefly engaged in confirming in the churches, encouraging the pastors, and leading in the worship of Almighty God.

The present generation has seen a terrible strain put on our bishops, who have to give more and more time to administrative duties, which a priest or layman could as well perform. A bishop is not ordained to be the president of a big corporation or trust company. We can hardly recommend our Presbyterian brethren to adopt the type of episcopate we have been developing of late years. The old quiet visit of the bishop who arrived on Saturday, or even earlier, and stayed in the parish over the weekend, spent a night in the rectory and another in the home of one of the wardens, visited the sick and shut-ins, listened to the parish difficulties, celebrated the Eucharist and confirmed, is almost a thing of the past. Now the bishop drives up ten minutes before the service. He confirms and preaches, and at best meets the people after church, but sometimes has to drive off immediately after the service. A committee is meeting on Monday morning and he must hurry back to the see city. This is not the fault of the bishops. It has been forced upon them because we lack other means to get certain very necessary things done. A group of bishops dividing a larger area among them with only one set of overhead office expenses, and one set of committees, might set some of them free from serving committee tables. But best of all would be the adoption of a system of Church courts for purposes of administration, reserving to the bishops their proper duties of shepherding pastors and flocks, confirming and ordaining, preaching, evangelizing, and strengthening the congregations, visiting the parishes and missions, and guarding faith and order.



BOOKS



THE REV. CARROLL E. SIMCOX, EDITOR

Church of England Described

THE CLAIMS OF THE CHURCH OF ENGLAND. By Cyril Garbett, Archbishop of York. Hodder and Stoughton (distributed in U.S.A. by Morehouse-Gorham), 1947. Pp. 304. \$5.

The title of this book is something of a misnomer. It is not so much a presentation of the claims of the Church of England as it is a general description of the Church of England, written as personal testimony rather than systematically. It would be an important book if for no other reason than that it is written by the Archbishop of York. But it has much more than that to commend it.

Dr. Garbett covers generally the same ground as did Bishop Hensley Henson in *The Church of England* (Cambridge Press, 1939), and a comparison of the two books is inevitable for anyone who reads them both. The Archbishop's book is a much needed answer to Henson's work—though probably not intended as such at all. Both men are thoroughly realistic in facing up to the unpalatable facts of English Church life past and present; but what a difference in spirit there is! Where Dr. Henson belittles and sneers, Dr. Garbett tries, with candor and sweet reasonableness, to explain the fault and to suggest a cure. Where Henson's book sows naught but despair Garbett's book sows hope and courage—but with no blinking of facts.

It is evident that to the Archbishop the vaunted "comprehensiveness" of Anglicanism is a very great blessing and not merely a "sales point" which some of us proudly proclaim to outsiders while *entre nous* we deplore it. I confess that I still cannot share his enthusiasm for it: perhaps if I were a bigger and better Christian I could. But having read this book I can see very much more of solid value in the spaciousness of the Anglican communion than before.

The Archbishop is a true conservative in spirit and in temper. But he is no reactionary. He is a traditionalist but no antiquarian. His strong historical sense does not blind him to the challenge of the present and the menace of years to come. In fact, he coolly and soberly warns us that England seems definitely headed in a totalitarian direction and that the Church of England had better set her house in order in preparation for the struggle that must ensue from such a development. He speaks of these things with quietness and restraint, but with the clear vision and hard realism of the prophet. You get the impression that

this man would be among the last to indulge in scare talk for the sake of making us listen. It would be rash to discount his warning.

It is always difficult for the American Churchman to "see" the English Establishment: to most of us the very thought of civil control of the Church's worship and discipline is intolerable. This book will clarify any American reader's view of the complex problem of Church and State in England. Dr. Garbett believes that the full freedom of the Church from State control must be maintained—or secured, but he does not believe that immediate disestablishment is the answer.

Although a man of great dreams and visions, the Archbishop has a shrewd sense of the practical. When he talks about the prime need for the evangelization of England he gets right down to cases and suggests some specific and feasible ways and means thereto. And most of what he proposes in this connection is as workable in America as in England. He is a thorough believer in the ecumenical movement and has been one of its most distinguished leaders; but he will embrace no short-cut device for the establishment of an ill-grounded outward unity. His thinking on this important subject is at once charitable and loyal to Catholic faith and order.

In his introduction the author modestly apologizes for the personal reminiscences he has recorded. He need not apologize. Most of us will wish that he had reminisced a good deal more; for one of the strong points of his work is the fact that it is written by a man whose labor of love in the Church of England for the past half century compels the interest and gratitude of us all. He speaks with the authority not simply of an archbishop but of a devoted *servus servorum Dei*, and the supreme worth of his book lies in that fact.

CARROLL E. SIMCOX.

The Faith and Property

CHRISTIANITY AND PROPERTY. Edited by Joseph F. Fletcher. Westminster Press, 1947. Pp. 221. \$2.50.

Competent observers tell us that the political battle in Europe today is between communists and socialists, and that involves property. Someone has said that the next big depression in the United States will bring about economic changes which will make the New Deal reforms look like child's play, and that will involve property. Therefore it behooves us to examine seriously our en-

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The Spectator, London.

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ture concept of property, and the capitalistic economy in which it is cradled, for we must face the fact that there is a growing gulf between the American conception of private property and the developing European idea of common property.

The publisher says that "if anyone wishes to know what Christianity really teaches about property, or what Christians should think and do about property, he will find the information here"; and to a certain extent that is true, but it is all in the discussion stage, and not very radical at that, surprisingly enough. Only in the last two pages does Father Joe postulate the possible necessity of the socialization of productive property. Shades of bankrupt Britain! But this is America, and this book is written for American Christians as a critique of the present American scene. It will not make you see "red" by any means, but it will start you thinking, which is all to the good.

It should be noted that the book is dedicated to Vida Dutton Scudder, whose chapter is worth the price of the book. She is a master of the king's English and a mistress of Anglican social thought. The only Protestant contributor, Mr. Lehmann, unconvincingly belabors the point that capitalism was not the legal offspring of the Reformation. It is interesting that a book by Episcopalians, and primarily for Episcopalians, should be published by a Presbyterian firm.

GEORGE B. WOOD.

Japanese Religion

MODERN JAPAN AND SHINTO NATIONALISM. By D. C. Holtom. University of Chicago Press, 1947. Pp. 214. \$2.75.

This able and authoritative book is a revised edition of the Haskell Lectures in Comparative Religions, published in 1943 and now brought up to date in two additional chapters, written since the ending of World War II. The final chapters enhance the significance of the earlier ones by indicating the permanent values of Shinto for the future of Japan and indicating its adjustment under the new regime.

Dr. Holtom taught the history of religions in the leading colleges and seminaries of Japan over a period of thirty years. His intimate knowledge of the Japanese mind and civilization gives authority to his book which is objective and detached throughout. Facts are given with clarity and quotations from Japanese Shinto sources are frequent. The reader can draw his own conclusions.

This book is an illuminating clue to the development of the Japanese state

and shows Shinto nationalism as the dominating force in the religious, political, and educational life of Japan. With a docile yet arrogant belief in a divinely founded state, the Japanese people have believed themselves destined to lead the world by a benevolent despotism. Drugged by their intoxicating creed, with a high sense of mission, manipulated by the military to further their conquests, the author makes clear and inevitable the forces leading to aggression in China and in the Pacific.

The accommodation of Christian groups to the requirements of the Japanese government is a melancholy picture. Under the new regime with its accent on democracy and individual responsibility, one dares to hope that the Christian Church will develop in freedom and integrity, fulfilling itself in the creative life of Christianity.

Vital to an understanding of the problems confronting the Allied occupation today, the final chapters discuss the permanent values of Shinto for the future of Japan, a Shinto severed from government manipulation. The United States has the delicate and imperative task of preserving the good elements in Shinto for a people dominated and suffocated by it over the centuries; the task of destroying utterly its strangle-

hold over every phase of Japanese life other than the religious.

VIRGINIA E. HUNTINGTON.

Biblical Religion

THE RELIGIOUS PILGRIMAGE OF ISRAEL.
By I. G. Matthews. New York:
Harpers, 1947. Pp. 304. \$4.

This book may be placed among the four-star works of its kind. The prediction of the president of the National Association of Biblical Instructors that "it should replace all others as the standard work on the subject" may seem a strong claim, even extravagant; but certainly Dr. Matthews' volume, the fruit of a long career of Old Testament scholarship, deserves a rank with the best.

Its subject is the historical development of the religion of Israel. There have been many other works on the same subject, of course; but whatever was relevant and firmly established in them Dr. Matthews has gathered up and incorporated in his own survey.

The special merits of the book are these:

First, its sound and exhaustive scholarship. I would emphasize its *soundness*: the author refuses to affirm anything touching a controversial matter without

demonstrating that, in his judgment at least, the controverted thing has really been established beyond reasonable doubt. He rigorously abstains throughout from offering learned guesses of his own. His procedure, where the experts disagree, is to present a lucid summary of the views that have been advanced, letting you judge for yourself.

Secondly I would commend the style of the book. Dr. Matthews sees the religious pilgrimage of God's ancient people as a mighty, moving epic of the human soul, and he presents it accordingly. The vivid color and lively tone of his writing make it a joy to read. He has a gift of deft phraseology, and he sums up a number of otherwise dark matters in compact and memorable phrases.

Innumerable details of Old Testament symbolism are explained. Many of the explanations are conjectural, of course, but they all make good sense. Typical is the explanation of the beautiful figure of the "pillar of fire by night" that went before the wanderers in the wilderness. The human and natural origin of the figure was the charcoal brazier the leader carried ahead of the caravan during the night to light the way.

In sum: there is no better book than this, to my knowledge, dealing with this

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Catholicity

A Study in the Conflict of Christian Traditions in the West.

by

E. S. Abbott, H. J. Carpenter, V. A. Demant, Gregory Dix, T. S. Eliot, A. M. Farrer, F. W. Green, A. G. Hebert, R. C. Mortimer, A. R. Ramsey, A. Reeves, C. H. Smyth, The Bishop of Southampton, L. S. Thornton

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vastly important subject. But now, having exhausted my laudatory superlatives, I feel moved to raise some questions that I have long wished I could present to about all of our great contemporary authorities on the Old Testament. Chief among my questions are these:

Why must the prophet always be magnified at the expense of the priest? Why is religious "progress" to be measured only in terms of ethical development, while mystical and ceremonial development is disparaged or deplored? Why must the cult side of religion be regarded as intrinsically subversive of the code side? I remember that Amos, Hosea, and Micah railed against certain corruptions of the cult, and I am willing to believe that the hierarchy was grossly culpable therefor. But I remember also that Jeremiah was himself a priest (Dr. Matthews in his splendid chapter on Jeremiah doesn't even mention the fact—an astonishing omission); and that Isaiah had his transforming vision of the divine righteousness in the sanctuary, amidst extremely "ritualistic" surroundings and influences. My point is that it is the priest in religion who makes the prophet possible.

Most of our first-rate Old Testament scholars are liberal Protestants. This is probably the main answer to my questions. We need not be surprised or indignant if they search the Scriptures through their own spectacles. But it seems to me that something of vast and vital import is missing from the study of the Old Testament when the positive values of the priestly tradition, the Temple, etc., are thus denied or ignored. From the standpoint of Christianity, certainly, the "cult" features of the Old Dispensation: sacrifice, atonement, and the rest, all belonged to the "preparation of the Gospel."

We need to avail ourselves most gratefully of all that scholars like Dr. Matthews are doing for us. But until Catholics take up the study of the Bible in dead earnest equal to that of the Protestant exegetes, the whole story of the religious pilgrimage of Israel, in terms of its whole significance, must continue to go untold.

CARROLL E. SIMCOX.

Bloy's Pilgrimage

LEON BLOY, PILGRIM OF THE ABSOLUTE. *The life and thought of a great French writer in extracts from his works selected by Raïssa Maritain.* Introduction by Jacques Maritain. New York: Pantheon Books, Inc., 1947. \$3.50.

This book will well repay repeated readings. So skilfully has Raïssa Maritain arranged these excerpts from the books, letters and diaries of Léon Bloy

that, though we receive them in translation, by John Coleman and Harry Leon Binns, he becomes intimately present to the reader.

Jacques Maritain, Raïssa's husband, calls his introduction to the book "an attempt to help the reader spiritually locate Bloy's work . . . a strange beggar who, disdainful all philosophy, was shouting on rooftops the divine truth; and who, a totally obedient Catholic, condemned his times and those who have their consolation here below, with more freedom than all the revolutionaries of the world."

It is impossible to agree with all of Bloy's rigid pronouncements. Scorn for injustice and stupidity, however justified, is wearisome when repeatedly poured forth in terms of mud and excrement. Yet sheltered within the extravagant vehemence of his convictions there is exceeding beauty. Maritain tells us, "This mystical impatience is at the very source of his art . . . Instead of being a whitened sepulchre like the Pharisees of all times, he was a charred, blackened cathedral. The white part was inside, deep in the tabernacle."

Together Jacques and Raïssa Maritain have brought the work, the life, the vision, of this violent yet reverently humble man to the pages of a single book. This reviewer has rarely felt an author so strikingly present. Perhaps because he said to Maritain, "My secret consists in loving with my whole soul, to the point of giving my whole life for them, the souls called to read me some day."

PORTIA MARTIN.

Our Lady in Art

THE WORLD'S GREAT MADONNAS. Compiled by Cynthia Pearl Maus. New York: Harpers, 1947. Pp. 789. \$4.95.

This is a beautiful book that any lover of poetry, of music, or of the plastic arts might well covet, and which any Christian would wish to possess (although we hope that he would refrain from the sin of covetousness). A companion volume to her *Christ and the Fine Arts*, which appeared some years ago, this newest work of the compiler goes into the fields of fiction, drama, verse, music, painting, sculpture, iconography, wood carving, stained glass, and folk lore, to present many of the significant results of devotion to the Mother of our Lord. Here are more than 100 prints reproducing the work of painters and sculptors, some of universal fame, some rarely heard of, some anonymous. One sees her in many of the well known scenes of her life, such as the Annunciation, the Nativity, the Presentation, the Flight into Egypt, as well as in some of the more legendary events. Since Miss

Maus has chosen from the art of many lands, the Blessed Virgin appears variously as an Italian girl, a buxom maid of Flanders, a medieval Greek, a young Chinese mother, an African primitive, an Eskimo, a modern American.

There are many samples of the poetry which the holy Mother has inspired throughout the ages and in all lands. The compiler has drawn on the literature and the music of hymnology for songs and carols and ballads. And there are fictional and interpretative narratives about her life and work and thought.

In a notable introduction Miss Maus sets forth, in a manner both scholarly and reverent, the purpose of her compilation and suggests some practical ways in which it may be used. Fortunately she gives also what might be called a sort of glossary of the conventional symbols to be found in much of the painting and sculpture on this theme.

One honors the compiler for the words in which she commends her book to the reading public: "Dedicated to International and Interracial Understanding and Good Will." It ought to serve such a purpose in view of the universal appeal of the subject. It is not surprising that painters and sculptors and poets and makers of stories have presented "the Madonna" as of the artist's own race and people; for was she not the Mother of the universal Son of Man, Who came into this world to be not only "the glory of [God's] people Israel" but also "a light to lighten the Gentiles"?

One may well wish that this book might find its place in every public, church, or school library, and also among the books of some millions of Christians.

HEWITT B. VINNEDGE.

Biblical Philosophy of History

THE BIBLE TODAY. By C. H. Dodd, Macmillan, 1947. Pp. 168-x, \$2.50.

In this very meaty little book Professor Dodd of Cambridge appraises the biblical philosophy of history and its relevance today. Like all history, the continuous life of the Hebrew-Christian religious community is composed of a double strand, events and their significance. The biblical interpretation of history rests upon the experience of prophets and apostles that in certain events God confronts man in judgment and mercy, challenging him with a call to which he must respond. The word of God which comes to men as an interpretation of an actual situation carries with it an obligation to choose between two ways. That God is sovereign over history does not, therefore, mean that the course of human events is predetermined. On the contrary, in every situation bib-

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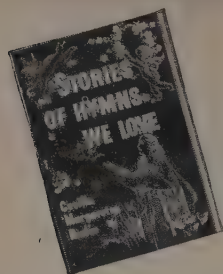
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lical writers distinguish two factors: God's eternal purpose and man's temporal activities. The intention of prophetic prediction is to change human actions in relation to God's will and so to alter the resultant situation. Man remains free and morally responsible. And while it is not for him "to know the times and the seasons," he can learn what God is saying to him in the present situation. Beyond judgment lies renewal. God's word awaits our response in obedience, mutual forgiveness and good will, offering the concrete possibility of a "transfiguration" of the present crisis.

There is so much to ponder in this stimulating small volume that this reviewer forbears marring this brief digest of the author's thought with criticism of details. Suffice it to say that readers already familiar with Professor Dodd's earlier works will recognize many echoes of his previous theses.

OSCAR J. F. SEITZ.

The Paddock Lectures

REVELATION AND RESPONSE IN THE OLD TESTAMENT. By Cuthbert A. Simpson. Columbia University Press. New York, 1947. Pp. 197. \$2.50.

The contents of this book were first presented by Dr. Simpson on the Bishop Paddock Lectureship at General Seminary. Serious students of the Old Testament will be grateful for having them in book form, for they are the fruit of competent and mature scholarship. But this book, carefully read and reflected upon, is of the sort that contributes not only to understanding but to faith. There is a very deep need for books about the Bible which can both meet the critical tests and expound the Scriptural testimony to the "preparation of the Gospel." This book is a successful attempt to do both.

If one likes to take issue with critical hypotheses, Dr. Simpson presents a few with which such readers may wrestle. Such, for example is his belief that "Moses was not himself in Egypt" and that "his relation to the exodus came after the event." But whether one accepts this hypothesis or not, the author does not fail to show wherein the enduring contribution of Moses lies.

The book is documented thoroughly, and the specialist in Semitic studies will find much to explore in the notes at the end of the book. I for one would suggest that the notes, placed at the very end, are a bit too much out of the way. The average reader would be more inclined to look at them, I think, if the proper notes were at the end of each chapter, or even at the bottom of each page; but this is only a matter of taste.

Probably most readers will find out-
standing the chapter on "The J Docu-

nent and the Spiritual Unity of Israel." After one has carefully read this chapter, "J" will cease to be just a mischievous text-scramble of the unholy quartet of J, E, P and D, and will appear in his true light as one of the great interpreters of history *sub specie aeternitatis*.

One warning: this book is not easy reading. The author is too serious a scholar to try to "simplify" the Old Testament. But it is eminently readable and worthwhile to anybody who is willing to think.

CARROLL E. SIMCOX.

The Universal Gospel

JOHN THE UNIVERSAL GOSPEL. By Chester Warren Quimby. New York: Macmillan, 1947. Pp. 224. \$2.75.

Professor Quimby has taken the latest findings of the critical scholarship concerning the Fourth Gospel and has incorporated them in a non-technical and eminently readable book. In fact, he has leaned over backwards to make his book as wide in its popular appeal as possible. The complete absence of Greek and Aramaic words in his text is perhaps commendable; but the lack of documentation, a bibliography, an index, and even the references to passages from the Bible, is not so easily justifiable. That omission makes the book unacceptable to theological students as an introduction to the subject, and very awkward to the clergyman who may want to consult it upon a given topic.

Though disclaiming any attempt to produce a scholarly work, Professor Quimby has nevertheless given expression to some advanced views concerning St. John's Gospel. He speaks of it repeatedly as being based upon "sermon notes" (pp. 30, 64, 107, 121, 213). Twice he refers to the discourses of Jesus in the upper room as being "Communion Sunday meditations" by the author of the Gospel (pp. 54 and 134). One could wish that Professor Quimby had presented arguments to support those points of view.

With respect to historical occurrences he is much less plausible. While accepting the conventional view that this Gospel was written in Ephesus at the close of the first century, he adds that it was written during a time of severe persecution by the Romans (pp. 43-44). To substantiate that idea he has nothing better to offer than St. John 15:18-16:3 which, if actually inspired by religious persecution, could equally well have resulted from activities like those of Saul of Tarsus, or which ended in the martyrdom of St. Stephen.

It is particularly perilous to make sweeping and unsupported assertions in books intended primarily for the laity. To cite one more example, Professor Quimby discounts the historicity of the

triumphal entry into Jerusalem because "palm trees do not grow in the vicinity of Jerusalem" (p. 168). Most laymen, being ill equipped for research, would accept that statement without question. Actually, only fifteen miles away from Jerusalem stood Jericho, "the city of palms" (Deuteronomy 34:3; Judges 1:16 and 3:13; II Chronicles 28:15). Moreover, less than two centuries before Christ, Simon the Maccabee captured the citadel of Jerusalem and triumphantly entered it "with praise and palm branches" (I Maccabees 13:51). Today no palm trees grow either at Jericho or Jerusalem, but that is no proof that they did not once flourish there. Pliny the Elder, who was born in the time of Christ, says that dates from that region were the best in the world (Natural History 13:4), and the late Prof. Edward Robinson saw the last surviving date palm at Jericho in 1838 (*Biblical Researches*, 1).

Church school teachers and the more advanced students of the Bible among the laity will find this book both instructive and inspiring. The book has so many points of excellence that we recommend it, provided it is read with due caution.

WARREN M. SMALTZ.

"How Jesus Thought"

JESUS: WHAT MANNER OF MAN. By Henry J. Cadbury. Macmillan, 1947. Pp. 123. \$2.25.

There are few scholars in the New Testament field today who have earned a better right than has Dr. Cadbury to careful and respectful attention. But I must in honesty record my judgment that Dr. Cadbury has failed in this book to accomplish his expressed purpose, which is to show us "how Jesus thought" rather than "what He thought." Approaching his task strictly and solely as an historian, or a biographer of the purely objective school, he tries to explore the inner life and mind of Christ as one might try the same thing with Socrates or Shakespeare. The instinctive belief of the average Christian is that this cannot be done. Such was my belief before reading this book. And such remains my belief, which if anything has been confirmed by a careful reading of this book.

After all, Jesus did not think as other men think; and for the simple reason that He did not think of Himself as other men think of themselves. Dr. Cadbury no doubt would take strenuous exception to this. He would say that we have set our Christology between Jesus and ourselves in such a way as to hide from our sight the historic Jesus as a man of like parts and passions to ourselves, etc. The trouble with this presupposition of the liberal school of critics

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is the irremovable fact, amply attested by the most "primitive" Gospel sources, that Jesus Himself had a "Christology"—a doctrine of His own being. Whether His Christology and ours are one and the same is another question. Moreover, our Lord's own Christology both conditioned and determined all His thinking: about Himself and about the world. It is Dr. Cadbury's failure to recognize and take into account this primary factor in Jesus' thinking that brings his investigation of "how Jesus thought" substantially to naught: the search was foredoomed to failure by the investigator's faulty premises.

He does advance some helpful and much needed opinions, however, touching particular points of our Lord's moral teaching.

CARROLL E. SIMCOX.

A Church School Guide

THE PASTOR AND THE CHILDREN. By Mildred and Frank Eakin. New York: Macmillan, 1947. Pp. 171. \$2.

No one connected with a Church school or with the training of children can afford to be without this book. The Eakins have an amazingly effective way of proving a point by case-illustration rather than by argument.

They insist first of all that the rector of a parish cannot dodge his responsibility as rector also of the Church school. He may have to run it through an assistant or superintendent, but having turned it over to another, the children remain his primary charge as a clergyman.

They go on to discuss all the ramifications of the Church school and its problems, supervision, the getting and keeping of teachers, weekday religious education, parents and the complicated child mind. A chapter headed "What to do about Johnny" will lead the unwary reader into a fascinating experience with race relationships.

There isn't a single uninteresting page in the book, nor a chapter that will not furnish excellent and helpful ideas. Get it for your teachers and yourself and give it to your superintendent.

G. CLARENCE LUND.

The Chinese Tradition

THE SPIRIT OF CHINESE CULTURE. By Francis C. M. Wei. New York: Charles Scribner's Sons, 1947. Pp. 180. \$2.75.

Here are the Hewitt Lectures for 1946 as delivered at Andover-Newton Theological School, the Episcopal Theological School, Cambridge, Mass., and Union Theological Seminary, New York. These lectures are the fruit of a uniquely equipped mind, deeply read in

Oriental and Western philosophy. Dr. Wei is Chinese, president of Hua Chung University, Wuchang, China, and professor of philosophy in that institution. His administrative and scholarly gifts are apparent in his book which is practical and lucid.

Long a leader in the Episcopal Church in China, Dr. Wei in his opening chapter gives an evaluation of Christian and Oriental culture, with emphasis on the interpretation of Christianity in terms of that culture. He believes that "Chinese culture must be utilized as a medium for the presentation of the Christian religion to the Chinese . . . Christian teaching must be put, at the initial stage at least, in terms of Chinese thought-forms." Ensuing chapters give a skillfully condensed study of Confucianism, Buddhism, and Taoism as cultural and religious influences in China, enabling the reader better to understand the Chinese mind and spirit in presenting Christianity to a people already richly equipped with moral, religious and political values.

Dr. Wei's translation of the Chinese philosophical terms is superbly exact, surpassing in breadth and suggestiveness those of Dr. James Legge and those of Lin Yu Tang; and more recently those of Dr. F. S. C. Northrop in his book, *The Meeting of East and West*. For those interested in comparing the three see Northrop, pp. 322-327, pp. 330, 384; and pp. 77-84 of Dr. Wei's book. One could wish that Dr. Wei had made his own prose translations of the classical allusions rather than using the pedestrian rhymed translations by Dr. Legge. The latter do a disservice to the dignity and sonority of the original texts.

The reader need be neither a Chinese scholar nor a philosopher to follow Dr. Wei's thesis with delight and enrichment. To all who are interested in the contribution of Chinese culture to an indigenous Christianity, the final chapter is stimulating, even exciting. In particular the idea of Christian groups functioning as living cells, begun in simplicity, governed by inner compulsions, unforced, vital, is finely developed. Dr. Wei suggests that the Chinese love of religious pilgrimages to sacred places be adapted to Christian use; with a cathedral as center of worship and meditation in some rural place of beauty, a Christian Ashram; with adjacent cemetery where would be buried the revered leaders of the Church; a center, too, of religious plays and pageants for recreation and refreshment. This idea is worked out in considerable detail of great interest. As to the doctrinal presentation of Christianity, Dr. Wei feels that the instinctive grasp of the Confucian emphasis on the practical and moral by the mass of the Chinese people should lead the Church

to "expect the theological development of Christianity . . . to be along the historical and moral rather than the speculative line."

This is a perceptive and valuable book, a masterly condensation of the main religious and ethical systems of China, a primer for all who would search further into their contribution to Chinese life and thought; and more, it is a challenging and hopeful presentation of the creative force of Christianity in a great land. It is indispensable to all who are aware of the increasing impact of the Orient upon the West. We do well to remind ourselves of the truth of the slogan of the Chinese Industrial Cooperatives: We march forward together.

VIRGINIA E. HUNTINGTON.

Christianity Today

WORLD CHRISTIANITY, YESTERDAY, TODAY, TOMORROW. By Henry P. Van Dusen. New York: Abingdon-Cokesbury Press, 1947. \$2.50.

This generation has seen a rebirth of the concept of "the Church." To prove this point Dr. Van Dusen retells many of those war-time stories of Christian natives in far off places saving American soldiers. "For reasons of national security" these accounts were very poorly documented when first circulated; they are now being retold from the war-time publications. There are those who wish the stories could be better documented than has been done so far. From this point the book then proceeds to survey the missionary work of the past ages and its relation to the problem of church unity. This is understood as a sorry tale of schism and disunity. "A first prerequisite is the abandonment, once and for all, of the widely held myth of an original 'undivided Church.' History recognizes no such reality. . . . There is not the slightest evidence that Paul, in his figure of the body of Christ, contemplated a single organization of all Christian churches. . . . The only 'unity of the Church' was a 'unity of the spirit . . .'"

The important fact of *World Christianity Today* is that a new type of Christianity is being developed by "liberal" missionaries throughout the world and that a new world community of Christians is developing which is little interested in theological orthodoxy but which is tremendously interested in "doing good" all over the world. And this desire to do good includes some Buddhists and other non-Christians — but apparently this is in keeping with the new theology. Of course the American dollar has nothing to do with this. "In the past century at least, it has not been from the Continent of Europe that the great evangelistic impulses of missionary power — always the surest barometer of spir-

Dogmatic Religion

Thank God that the Catholic Religion of our Church is dogmatic. That word "dogmatic" has a hard, tight, unyielding, but oh such a just, fair and LOGICAL ring to it! It means, boiled down, that there are certain verities to our religion about which there can be no adulteration, no watering down, no pussy-footing, no pink lace or bonbons. That's wonderful! Thank God for a religion with teeth in it! Yet, don't you know, there are still so many lukewarm Episcopalians left, that whenever a good, well-grounded Episcopalian expresses belief in The Church's teaching of Heaven or hell, those same Episcopalians nearly have an epileptic attack, and are fit to be tied. Why? Well, first off, somebody failed to give them the raw meat of

their religion at the start. Somebody else failed to follow through by just glossing over those hard essentials, and these conditions, coupled with their own desires to evolve an easy religion for themselves, made of them the problems they are; for they DO become problems, they DO talk and act loudly and out of turn, and in the end, they do NOT represent their Church at all well. Jesus taught a religion of peace and love, that is true, but at times He was much more dogmatic than any of His priests are today. Who wants a religion of just angel-food diet anyway? Let's take stock of what we really do believe, and then let's go and talk to our parish priest and see if we've missed anything. He'll be very glad to see us.

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Dean Higgins' article in the June 1st issue of **THE LIVING CHURCH** has been reprinted for wide distribution. It appeals to the average Churchman to "let Christ" . . . be adjoined to sovereignty [of] the pocketbook."

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BOOKS

itual vitality—have been forthcoming, but from Britain and America."

The General Councils of antiquity are to have no influence on the Church of the Future. "... To it [the sixth general council] we owe the adoption of the fantastic—and radically heretical—doctrine that Christ had two distinct and independent wills . . . still the official teaching of the Church Catholic. . . ." "Most of the statements of the later councils are unworthy of serious consideration. . . ." "A second precondition to a historical approach to the problem of Christian unity is drastic revision of generally held ideas of the 'great ecumenical councils.'" "None of the great historic theologies of the Church, even that of the so-called ecumenical councils, can furnish the structure for a sound and enduring theology for Christendom."

In discussing the sacraments of the new world Church Dr. Van Dusen would also dismiss any traditional theology. "We do know that the primitive view and practice of baptism early fell under semimagical concepts associated with 'original sin' and the almost automatic washing away of guilt . . ." Concerning the Eucharist he says, "Origins argue for the nonliturgical practice." "The ultimate development in the full-orbed Mass is at such remove from the origin in the Supper as to render kinship almost indiscernible." On the ministry he takes Streeter as his only authority, "Here, the evidence from origins vindicates variety; no longer can it be gainsaid by honest scholarship that at least the three principal alternative types of order—episcopate, presbyterate, congregation—can claim authority in the earliest church practice." "I have urged that the initial goal for Christian unity is not church union but *mutual recognition*."

Dr. Van Dusen surveys the findings of various ecumenical meetings—Lausanne, Edinburgh, Madras, *et al.*—and tends to give the impression that Christians are in general agreement with him on theological matters except for a few minor points which can be ironed out shortly once mutual recognition of *varying* types of Apostolic Succession are mutually recognized. I am sure that many of us will not agree that orthodoxy and heterodoxy can be mixed so easily.

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Edited by the Rev. JAMES W. McCLAIN

Visual Aids to Evangelism

AN experiment was conducted two weeks ago by the Episcopalians in Eastland County, Texas. The experiment made full use of audio-visual aids, in presenting to the community a preaching mission illustrated from start to finish by means of visual aids.

The four-evening program was titled "Episcopal Mission-Revival." It was advertised as a "revival of faith and understanding for Episcopalians," and a "mission to those outside the Church." The four subjects chosen by the priest were: (1) What is the Episcopal Church? (2) What do Episcopalians believe? (3) What do Episcopalians do? and (4) What are Episcopalians living for? The purpose was to present these subjects, one on each of the four consecutive evenings, in a manner and with a vocabulary which outsiders could understand. It was found that audio-visual aids performed a valuable service in bringing the faith and practice of the Church into clear relief, thus giving the people a better opportunity than many of our efforts seem to offer, to accept or reject the faith.

A MOVIE MISSION

The programs were planned for one hour and a half per evening. The mission was held in a local theatre which had shut down for the summer, and which the manager had offered *gratis*, to accommodate the mission. Placards in the store windows and circulars distributed by the boys of the parish welcomed all visitors, described the mission-revival, and listed the subjects. Direct mail invitations went out to some 300 persons, names and addresses being suggested by the members of the Church, each of whom addressed a share of the penny postcards, mimeographed with the invitation to attend "a movie mission."

Each program began at 8 P.M. The first fifteen minutes was devoted to an explanation of the mission; its purpose, and a brief introduction of the subject for the evening. Then the priest answered questions from the "Inquirer's Box." On each evening, members of the audience were given mimeographed "reaction cards" where they checked their choice of: (1) *none* of it makes sense to me, (2) *some* of it makes sense to me, (3) *all* of it makes sense to me. On the back of the cards they were asked to write a question. Then the cards were

dropped in the box for the drawing each evening of the door-award: a beautiful edition of the King James Bible. Approximately eight questions were used each evening. All cards were carefully tabulated, and the names of those who checked "*some or all* of it makes sense to me" were sent a follow up questionnaire, asking for specific criticism of the mission and evidence of further interest in the Episcopal Church. A self-addressed, stamped envelope was enclosed for reply.

After the first fifteen minutes, theater lights were turned off, and the priest went to the speaker's stand in front of the orchestra pit. The only light in the theater was the reading light on the speaker's face and the white screen. The lecture-sermon, 30 to 40 minutes in length, was illustrated throughout with $3\frac{1}{4} \times 4$ glass slides.

FAVORABLE REACTIONS

After the illustrated lecture, and with a minimum of introduction, house lights still out, the movie was shown. For the mission we used three Cathedral Films and one British-made film. The films were chosen to augment the subject of the evening, and further to illustrate the points which the priest had tried to put across in the illustrated lecture. For the four subjects we chose, in this order, "Child Of Bethlehem," "Faith Triumphant," "Woman To Remember," and "No Greater Power." These are all 16 mm sound movies, and extremely well done. As the movie ended, all lights in the theater were extinguished and the priest asked all present to rise and join in the Our Father. Then followed the prayer for the unity of the Church and the benediction. A box in the rear of the theater was provided for donations. The expense of the "audio-visual mission" (rentals, etc.) came to \$53.40. Donations amounted to \$54.20. Attendance was 646 visitors from outside the Church, plus a good attendance of the Church membership. Reactions were very favorable. Everyone was enthusiastic about the audio-visual method, and felt sure that it helped to make the theological and historical points clearer. While it will be some time before we can know how much actual good was accomplished, we are agreed that our efforts were certainly not wasted.

1948 Church

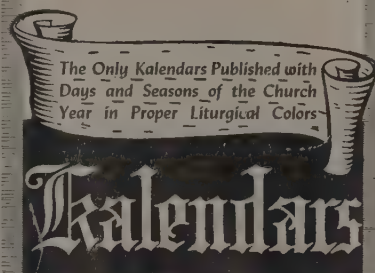
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The judges committee is composed of Dr. Edgar J. Goodspeed, Dr. Robert Sproul, and Dr. Alfred Noyes. These men will determine the winning sermons.

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Dr. A. L. Kinsolving Elected

The Rev. Dr. Arthur Lee Kinsolving, rector of Trinity Church, Princeton, N. J., has been elected rector of St. James' Church, New York City. Dr. Kinsolving has accepted, and will preach his first sermon there on November 9th.

He succeeds the Rev. Dr. Horace W. B. Donegan, who will be consecrated Suffragan Bishop of the diocese of New York on October 28th.

CONNECTICUT

Laymen's Conference in Hartford

The Laymen's Conference of the diocese of Connecticut was held at Trinity College, Hartford, Conn., on September 6th and 7th. The conference was led by Bishop Bennett of Rhode Island, and the theme chosen for the two day session was "The Faith and Work of the Church."

Other guest speakers included the Rev. Arnold M. Lewis, executive director of the Presiding Bishop's Committee on Laymen's Work; Mr. Frank Gulden, a member of the same committee; and Mr. Douglas Turnbull, Jr., vice-president of the Brotherhood of St. Andrew.

125 laymen were present from parishes and missions all over the diocese.

MILWAUKEE

Fr. White Appointed to Commission

The Rev. George F. White, rector of Trinity Church, Wauwatosa, Wis., has been appointed a member of the new state Youth Service Commission by Governor Rennebohm of Wisconsin.

The youth service division will have the responsibility of helping prevent juvenile delinquency and deciding what corrective treatment shall be given young violators.

EAU CLAIRE

Outdoor Mission Service

On the shore of a lake near Springbrook, Wis., three missions of the diocese of Eau Claire held an outdoor service on Sunday, August 31st.

The Rev. R. C. Warder, vicar of the Church of the Ascension, Hayward; St. Luke's, Springbrook; and St. Alban's, Spooner, Wis., was the celebrant at the Holy Eucharist, assisted by the Rev. A. R. Heyes, rector of Grace Church, Rice Lake, Wis. Bishop Horstick of Eau Claire pronounced the blessing to the congregation of 100 people.

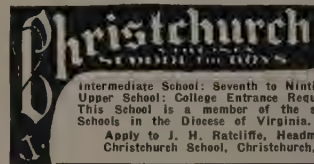
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THE LIVING CHURCH

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

William Cowans, Priest

The Rev. William Cowans, 58, rector of St. Edmund's Church, San Marino, Calif., died of a heart attack on April 1st. The funeral was held on April 5th by Bishop Stevens of Los Angeles, assisted by Bishop Gooden, retired Suffragan of Los Angeles.

Mr. Cowans was born in Newcastle-on-Tyne, England, the son of Thomas Cowans and Elizabeth (Dunn). He was a graduate of St. John's College, Winnipeg, and Wycliffe College, Toronto. The Bishop of Rupertsland ordained him to the diaconate in 1914 and to the priesthood in 1915.

Mr. Cowans was assisted at St. Paul's Cathedral, Los Angeles, and rector of Trinity Church, Redlands, Calif., before becoming rector of St. Edmund's. He had been dean of the convocations of San Bernardino and Pasadena, and was an instructor of religious education at the University of Redlands. He was also active in civic affairs.

In 1915, Mr. Cowan was married to Miss Agnes E. N. Marsden, and they had two children, Margaret and William.

J. Claud F. Strong, Priest

The Rev. J. Claud F. Strong, vicar of St. Paul's Church, Camden, and priest in charge of St. Martin's Church, Hartly, Del., died at his home in Camden on May 19th. He had presented a class for confirmation at St. Paul's the evening before his death.

Fr. Strong was graduated from the University of Delaware, and took his work in theology at the Episcopal Theological School, Cambridge, Mass. He was ordained to the priesthood by Bishop McKinstry of Delaware in 1945. His ministry, though brief, was marked by pastoral fidelity and useful service to the diocese and the community.

The Holy Communion was celebrated on May 22d in St. Paul's Church by the Rev. Paul A. Kellogg, assisted by the Rev. B. F. Thompson. In the afternoon, the Burial Office was said by Bishop McKinstry, assisted by the Very Rev. Messrs. Robert Hatch, Charles L. Taylor, Jr., and Fr. Kellogg. The clergy of the diocese were present, and four of them, with two former classmates of Fr. Strong, acted as pall bearers.

Edwin D. Weed, Priest

The Rev. Edwin D. Weed, whose death was reported in our issue of August 31st, died in his sleep early in the morning of June 12th, not on June 11th, as stated. We are advised also that he did not receive the degree of Doctor of Divinity from Berkeley, as "Bishop Williams did not believe in [honorary] degrees and Dr. Weed would not take examinations at a later date for something he had already earned." He later received the degree from the Bible College, Wilmington, Del.

Editor's Comment:

We regret the inaccuracies in our original report. Fr. Weed was a devoted parish priest and a sound Catholic Churchman. His life was a notable example of service to Our Lord and His Church.

William Blaine Webb, Sr.

Mr. William B. Webb, Sr., died of a heart attack on April 21st in Honolulu, Hawaii, where he and Mrs. Webb had been spending the winter with their daughter and her family. The funeral services were held in Grace Memorial Church, Wabasha, by the Rev. Joseph N. Barnett and Bishop Keeler of Minnesota.

Mr. Webb was a consecrated and loyal Churchman, senior warden and for many years treasurer of Grace Memorial Church. At the time of his death he was a member of the bishop and council, the chapter of the Cathedral Church of St. Mark, a member of the standing committee, and of the university house corporation. He was a deputy to General Convention in 1943 and 1946.

Mr. Webb is survived by his wife, a daughter, and a son.

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CHANGES

Appointments Accepted

The Rev. Nelson H. Atkinson, formerly of Belmont, Manitoba, Canada, is now priest in charge of St. Paul's, Kennewick, Wash., and may be addressed there.

The Rev. Walter R. Belford, formerly a theological student at the University of the South, Sewanee, Tenn., is now deacon in charge of St. Phillip's, Beville, Texas.

The Rev. Charles H. Brady, formerly assistant at St. Barnabas' Church, Denver, Colo., is now assistant at Calvary Church, New York City. Address: 61 Gramercy Park, New York 10, N. Y.

The Rev. Robert R. Brown, formerly rector of St. Paul's, Waco, Texas, will become rector of St. Paul's, Richmond, Va., on October 18th. Address: 815 E. Grace St., Richmond, 19, Va.

The Rev. Roger J. Bunday, formerly vicar of Trinity Church, Hincley, Minn., is now vicar of St. Mark's Mission, Paw Paw, Mich., and may be addressed there.

The Rev. Harry T. Burke, formerly vicar of St. Thomas of Canterbury Mission, Long Beach, Calif., is now rector of All Saints', San Diego, Calif. Address: 625 Pennsylvania Ave., San Diego 3, Calif.

The Rev. Ernest W. Churchill, formerly associate rector of Calvary Church, New York City, is now vicar of St. Stephen's, Pearl River, N. Y. Address: 61 John St., in that city.

The Rev. William D. Cross, formerly rector of St. Andrew's, Lockport, Manitoba, Canada, will become priest in charge of St. John's, Dickinson, N. D., on October 1st; and may be addressed there.

The Rev. George W. Cullency, formerly chaplain of St. Andrew's School, Middleton, Del., is now rector of St. James', Albion, Mich., and may be addressed there.

The Rev. Ward F. De Beck, formerly rector of Grace Church, Ellensburg, Wash., is now canon of St. John's Cathedral, Spokane, Wash., and may be addressed there.

The Rev. W. Curtis Draper, formerly canon precentor of the Cathedral of SS. Peter and Paul, Washington, D.C., is now rector of Trinity Church, Upper Marlboro, Md., and may be addressed there.

The Rev. Sidney E. Heath, formerly associate rector of St. John's, Knoxville, Tenn., is now rector of St. Paul's, Graniteville, S. C. Address: 111 Aiken Rd., Graniteville, S. C.

The Rev. R. E. Hovencamp, formerly rector of Grace Church, Cortland, N. Y., will become rector of Trinity Church, New Castle, Pa., on October 15th. Address: 215 E. Falls St., New Castle, Pa.

The Rev. Vernon E. Johnson, formerly vicar of the Church of the Good Shepherd, St. James, Minn., will become rector of St. Paul's, Winona, Minn., on October 1st. Address: 64 Broadway, Winona, Minn.

The Rev. Michael J. Kundrat, formerly assistant of St. Paul's, Muskegon, Mich., is now vicar of St. Mary's Mission, Cadillac, Mich., and may be addressed there.

The Rev. Thomas E. Little, CSSS, formerly rector of the Church of the Good Shepherd, Quincy, Ill., is now rector of Trinity Church, Bristol, R. I., and may be addressed there.

The Rev. Elvrae A. McIntosh, formerly a non-parochial priest of the district of Alaska, is now priest in charge of Calvary Church, Roslyn, Wash., and may be addressed there.

The Rev. Kenneth E. Nelson, formerly rector of St. Margaret's, South Gate, Calif., is now rector of St. Mark's, Medford, Oreg. Address: 208 North Oakdale, Medford, Oreg.

The Rev. Stanley Nelson, formerly locum tenens of Zion Church, Palmyra, N. Y., is now vicar of St. Andrew's, Rochester, N. Y. Address: 68 Ashland St., Rochester 7, N. Y.

The Rev. Harry L. Pink, formerly of the diocese of Niagara, Canada, is now assistant at St. Mark's Cathedral, Grand Rapids, Mich. Address: 154 Division Ave., Grand Rapids 2, Mich.

The Rev. H. Maunsell Richardson, formerly assistant at the Church of the Redeemer, Baltimore, Md., will become rector of the Church of the Epiphany, Baltimore, on October 1st. Address: 600 Arlington Ave., Baltimore 12, Md.

The Rev. Willis M. Rosenthal, formerly vicar of Grace Church, Columbus, Nebr., will become



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry, canon
Sun 8, 9:30, 11 Daily: 12, Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs 9:30, Confessions: 7-8, 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Ave.
Sun Masses 8, Low: 9:30 Sung with instr: 11, Low with hymns & instr: Daily: 7; C Sat 7:30-8:30 & by appt

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 10, 9:40 MP; Wed & HD Low Mass 9:30

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30) Confessions Sat 5-6, 7:30-8

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY (Cont.)

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; Weekdays: HC Wed 8, Thurs & HD 10:30
The Church is open daily for prayer

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v; Rev. George E. Nichols, c
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11 MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 Confessions: Sat 4-5 & by appt

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C: Thurs 4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PALATKA, FLORIDA

ST. MARK'S Rev. W. Pipes Jones, B.D., r
Sun 7:30 & 11
Saints' Days 10:30

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, Mat 10:30, Sung Eu & Address 11, EP 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7, Thurs & HD 9:30; Lit Fri 7:40, EP & Int 5:30 Daily Confessions: Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 8 daily, Fri 7:30 & 10:30; HD 10:30

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thurs 10

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30 & 11, Sung 9:30
Daily: 7; Confessions Sun 8:45-9:15

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. Osborne R. Littleford, r; Rev. David I. Horning, associate; Rev. William R. Cook, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30

vicar of St. John's, Loran, Utah, on October 1st, and may be addressed there.

The Rev. George H. Rutter, formerly rector of St. Luke's, Mt. Joy, Pa., is now priest in charge of St. James', Ormond Beach, Fla., and may be addressed there.

The Rev. Robert C. Swift, formerly priest in charge of St. John's, Durant, Okla., is now assistant at St. John's, Oklahoma City, Okla. Address: 3125 Classen, Oklahoma City, Okla.

The Rev. F. Parker Thornton, formerly rector of Christ Church, Groveton, Va., will become rector of Lynnwood Parish, Rockingham County, Va., on October 15th. Address: Lynnwood, Va.

The Rev. Robert C. Ward, formerly assistant at Calvary Church, New York City, is now rector of St. Peter's, Stone Ridge, N. Y., and may be addressed there.

The Rev. David E. Watts, formerly priest in charge of Christ Church, Tracy City, Tenn., is now chaplain of St. Andrew's School, St. Andrew's, Tenn., and may be addressed there.

The Rev. W. Robert Webb, formerly rector of the Church of the Holy Trinity, Juneau, Alaska, will become rector of St. Paul's, Bellingham, Wash., on January 1st. Until that time he may be addressed at 1201 Birdsall St., Old Hickory, Tenn.

The Rev. Edwin E. West, formerly canon of St. John's Cathedral, Spokane, Wash., is now

vicar of St. James', Pullman, Wash. Address: 502 Oak St., Pullman, Wash.

The Rev. Bruce P. Williamson, formerly rector of St. Peter's, Key West, Fla., is now rector of St. Joseph's, Fayetteville, N. C., and may be addressed there.

The Rev. Theodore Yardley, formerly rector of St. Mary's, Keyport, N. J., is now curate of St. Clement's, Philadelphia, Pa. Address: 2013 Appletree St., Philadelphia 3, Pa.

Resignations

The Rev. Dwight W. Graham, formerly rector of St. Thomas' Church, Bath, N. Y., retired on September 1st, and will continue to live in that city.

Changes of Address

The Rev. Charles H. Holmead, formerly addressed at Portsmouth, Va., should now be addressed at 424 North St., in that city.

The Rev. Ellsworth B. Jackson, formerly addressed at 618 City Park Ave., Toledo 2, Ohio, should now be addressed at 742 Palmwood Ave., in that city.

The Rev. William S. McCoy, formerly addressed at 81 Homer St., Rochester 10, N. Y., should now

be addressed at 143 Spring St., Rochester 8, N. Y.

The Rev. Edward M. Turner, formerly addressed at 128 East Ave., South, Waukesha, Wis., has returned from furlough and should now be addressed at St. Peter's Mission, Seward, Alaska.

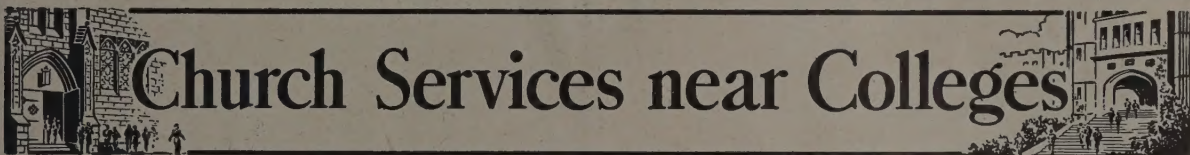
Ordinations

Priests

Minnesota: The Rev. Dallis Lee Harris was ordained to the priesthood by Bishop Keeler of Minnesota on September 7th in Emmanuel Church, Rushford, Minn. He was presented by the Rev. L. W. Hallett, and Bishop Keeler preached the sermon. Mr. Harris is to be priest in charge of St. Matthew's, Chatfield, Minn., and may be addressed there.

Deacons

Virginia: John C. Henry was ordained to the diaconate by Bishop Goodwin of Virginia in the Falls Church, Falls, Va., on July 27th. He was presented by the Rev. Francis W. Hayes and the Rev. W. L. Ribble preached the sermon. Mr. Henry will become deacon in charge of Epiphany Church, Arlington, Va., after October 1st. Address: 1922 N. Quincy St., Arlington, Va.



Church Services near Colleges

BENNETT JUNIOR COLLEGE

GRACE Rev. H. Ross Greer, r
Millbrook, New York
Services: 8:30 and 11 Every Sunday

BOSTON COLLEGES AND HARVARD, RADCLIFFE, M. I. T.
CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap.
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

TRINITY CHURCH Rev. Theodore P. Ferris, r
Rev. Norman Spicer, Minister to Students
Sun 8, 11, 7:30; Canterbury Club 6

BRADFORD JUNIOR COLLEGE

TRINITY Rev. Lewis Houghton
Haverhill, Massachusetts
Sun 8, 9:30, 11; Wed & HD 8:30

BROWN UNIVERSITY

ST. STEPHEN'S Providence, R. I.
Rev. Paul Van K. Thompson, r; Rev. Warren R. Ward, C
Sun 8, 9:30, 11, 5 EP; Daily 7:10, 7:30, 5:30 EP

BUFFALO UNIVERSITY

NEW YORK STATE TEACHERS COLLEGE
ST. JOHN'S Rev. Walter P. Plumley, r
Colonial Circle, Buffalo, N. Y.
Sun 8 & 11, HD 10:30

UNIVERSITY OF CALIFORNIA

ST. MARK'S Rev. Russell B. Staines, r
Berkeley, California
Sun 7:30, 11 and 7; Canterbury Club Sun 6
Weekdays: 12:10 Tues and Fri

CARROLL COLLEGE

ST. MATTHIAS' Waukesha, Wis.
Rev. F. William Lickfield, r; Rev. Ralph S. Nanz, Ph.D.
Sun 7:30, 10:45; Daily 7:30

UNIVERSITY OF CHICAGO

ROCKEFELLER MEMORIAL CHAPEL
59th St. & Woodlawn Ave.
Canon Bernard Iddings Bell, Litt.D.
Sun 8:30 to 9:15 Sung Eu when the University is in session.

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL
New York City
Sun MP and Ser 11; HC 9; Daily (except Sat) 8

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C.
Sun HC 9 (Univ Chapel), 6:30 Canterbury Club; HD 10 HC (St. Philip's)

HUNTER COLLEGE

ST. JAMES' New York City
Rev. H. W. B. Donegan, D.D., r
Sun 8, 11; Wed 7:45; Thurs 12, HC

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

UNIVERSITY OF IOWA

TRINITY PARISH Iowa City, Iowa
Rev. Frederick W. Putnam, r; Rebecca H. Davis, college worker
Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10 HC; HD 6:45 and as announced

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

UNIVERSITY OF NEBRASKA

UNIVERSITY EPISCOPAL CHURCH Lincoln, Nebr.
Rev. L. W. McMillin, Priest in Charge
Sun 8:30, 11; Others as announced

UNIVERSITY OF NEW HAMPSHIRE

EPISCOPAL CHAPLAIN'S OFFICE, N. H. HALL
Rev. Randall C. Giddings, Chap Durham, N. H.
CHAPEL, N. H. HALL: Wed & HD 7 HC
MURKLAND HALL: Sun 8 HC, 9:30 MP, Canterbury Club: 2 & 4, Thurs 6

NEW JERSEY COLLEGE FOR WOMEN

ST. JOHN THE EVANGELIST, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., r
Sun 8, 11; Wed and HD 9:30

ROLLINS COLLEGE

ALL SAINTS' Rev. James L. Duncan, r
Winter Park, Florida
Sun 7:30, 9:30, 11; MP & HC Tues, Thurs, Fri 7:30, Mon, Wed, Sat 9:45; Canterbury Club monthly

SALEM COLLEGE & ACADEMY

ST. PAUL'S Rev. James S. Cox, r
Winston-Salem, N. C.
Sun 8, 9:45, 11

SULLINS COLLEGE

VIRGINIA-INTERMONT COLLEGE KING COLLEGE

EMMANUEL Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL and **GREGG HOUSE STUDENT CENTER** 209 W. 27th St., Austin, Texas
Rev. Joseph Harte, r; Rev. Balfour Patterson, Chap
Sun 8, 10, 11; Canterbury Club 6
Daily 7 and 5:30

TEXAS COLLEGE OF ARTS & INDUSTRIES

EPIPHANY Rev. H. Paul Osborne, Chap.
Kingsville, Texas
Sun 8, 9:45, 11; Fri & HD 9:30

UNION COLLEGE

ST. GEORGE'S Rev. G. F. Bambach, B.D., r
Schenectady 5, N. Y.
Sun 8, 11, 7:30; HC, HD, Tues and Thurs 10; Daily: MP 9:30, EP 5

WELLESLEY COLLEGE

PINE MANOR, DANA HALL

ST. ANDREW'S Wellesley, Mass.
Rev. Charles W. F. Smith; Miss Elizabeth Eddy
Sun 7:30, 9:50, 11; Thurs at College Little Chapel 7; Canterbury Club Fri 5:30

WELLS COLLEGE FOR WOMEN

ST. PAUL'S Rev. T. J. Collar, r
Aurora, N. Y.
Sun 7:30, 9:45, 11; HD and Fri 7

UNITED STATES NAVAL ACADEMY

ST. ANNE'S Rev. C. E. Berger
Annapolis, Md.
Sun 7:30, 9:30, 11, 8; HD 7:30 & 10

UNIVERSITY OF WISCONSIN

ST. FRANCIS' HOUSE Rev. Carroll E. Simcox, Chap
1001 University Ave., Madison 5, Wis.
Sun HC 8:30, 10:30; Evensong 7; Mon, Wed, Fri HC 7; Tues & Thurs 8; Sat 9; EP Daily 5; C 7-8

WOMAN'S COLLEGE OF THE UNIVERSITY OF N. C.

ST. MARY'S HOUSE Rev. Carl F. Herman, Chap
Greensboro, North Carolina
Sun 8, 7; Wed 7

**UNCERTAIN
?**



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Checks may be forwarded to Lewis B. Franklin 281 Fourth Ave. New York, 10